

*Theologia Theologia,*  
**THE TRUE  
TREASURE;**  
OR  
A Treasury of holy Truths;  
touching GODS WORD,  
and GOD the WORD.

Digg'd up, and drawn out of that In-  
comparable Mine of unsearchable Mystery,  
HEB. 1. 1, 2, 3.

Wherein the Divinity of the holy Scriptures  
is asserted, and applied.

---

By JOHN TRAPPE, *M. A. Pastor and  
Preacher of GODS WORD, at Weston  
upon Avon in Gloucester-shire.*

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Terullian,  
*Si tanti vitreum, quanti verum margaritam?*

---

**LONDON,**  
Printed by R. B. for George Badger, in S. Dunstons  
Church-yard, at his shop (turning up  
to Chiswell's lane. 1641.

*A. 10.*

Theologia Theologia  
THE TRUE  
TREASURE  
OR  
A Treasury of Holy Truths  
touching Gods Word  
and Gods Works  
Prophesies and Revelations of the  
Scriptures  
The History of the Holy Scriptures  
The History of the Holy Scriptures

By John Tappin, M. A. Fellow  
of Trinity College, Hartford  
Connecticut  
London  
Printed by J. Sturges, at the Golden  
Anchor, in Strand, 1744

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Anchor, in Strand, 1744





TO THE  
Right Honourable,  
my singular good Lord  
and Patron, *LIONELL Earle*  
of *Middlesex*, all the blessings  
both of Heaven and of  
Earth.

RIGHT HONOURABLE,



Y first adven-  
ture into the  
World, I pre-  
sumed to pre-  
sent, some three yeares  
since, to your most Noble

A 3 and

*The Epistle*

and Vertuous Consort, for  
a Consolatory. This next,  
being my first fruits, at  
Your Lordships *Weston*, I  
knew not to whom more  
fitly to addresse, than to  
your Honourable selfe;  
who may lay as good  
claime to the Man, as to  
the Mannour. The One  
yeelds You an annuall in-  
crease, a goodly income.  
And the Other hates to be  
held either barren, or not  
busie in the Lords Vine-  
yard; whether You have  
so freely and fairely sent  
him, and set him awork.  
*King Salomon had a Vine-  
yard*

### Dedicatory.

yard at Baal-hamon; He let  
it out to keepers: Every of  
them, for the fruits thereof,  
was to bring a thousand sil-  
verlings. Salomon had his  
thousand, and those that kept  
the fruit thereof two hun-  
dred, Cant. 8. 11, 12. I spare  
to expound, or apply so  
plaine a Text to your  
Lordship, who can soone  
see (without my shew-  
ing) Your Noble-selfe in  
Salomon, and unworthy Me  
Your meanest keeper. To  
come in with Your thou-  
sand, and yet reserve to  
my selfe two hundred, I  
cannot. But if your Lord-

## *The Epistle*

Psal. 119. 72.

ship be (as I doubt not) of Davids mind. *The Law of thy mouth is better to me than thousands of gold and silver; my tent is ready; and I here tender it in a Treatise of Gods Word, and God the Word.* All my feare is, lest the Divinity of the Scriptures (herein asserted and applyed) should sustaine some detriment from the utter insufficiency of him that handleth it. But what meane I, or what need I to feare? *The goodnesse of God endureth yet still.* He once accepted a hand-  
full

Psal. 52. 1.

*Dedicatory.*

full of meale for a Sa-  
crifice, and a gripe of  
goates-haire for an O-  
blation. And for men,  
The wise Jeweller cares  
not though the Ring be  
not so bright, so the Di-  
amond, that is set therein,  
have a right sparkle. As  
for the *Many*, and especial-  
ly the *Malevolent*, they  
know my mind already,  
in a former advertise-  
ment. If that satisfie not, I  
have no more to say to  
them: but have learned  
from our Saviours parle  
with *Peter*, not (childish-  
ly) to strive for the last  
word.

*Si desint vires  
tamen est lau-  
danda voluntas,  
Hæc ego con-  
tento auguror  
esse domi.*

*Τὸ τοῖς πολλοῖς  
ἀρεσκόν, τοῖς  
σφοδρῶς ἐχθρῶ ἀ-  
ναισκητόν,  
Πλάτωνα.*

*Nilil ad nos at-  
tinet, quid ho-  
munculj sentiant.  
Lact.  
Marke 14.31.  
Satis est Equi-  
sem mihi plau-  
dere, Hor.*

*The Epistle Dedicatory.*

word. May I but enjoy  
your Lordships approbati-  
on, and encouragment, I  
shall, of such, crave no fa-  
vour, seeke no farther, say  
no more, than shut up  
with that Apostolike per-  
close, *The grace of our Lord  
Iesus Christ be with your spi-  
rit. Amen.*

*Stratford upon Avon, this 25 of  
January, 1641.*

Your Lordships in all  
due observance most  
humbly devoted,

JOHN TRAPPE.



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*Errata sunt in poscenti reddere fas est*

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THE  
True TREASURE:

OR,

*A Treasury of holy Truths,  
Touching God's Word,  
and God the Word,*

Digg'd up, and drawne out of  
that Incomparable Mine of  
unsearchable Mystery,

HEBREWS I. 1, 2, 3.

1. God, who at sundry times, and in  
diverse manners, spake in time past  
unto the Fathers by the Prophets,
2. Hath in these last dayes spoken  
unto us by his Sonne, whom he  
hath appointed heyre of all things,  
by whom also he made the Worlds,
3. Who being the brightnesse of his  
glory and the expresse image of his  
person

*The true Treasure : or,  
person, and upholding all things by  
the word of his power ; When he had  
by himselfe purged our sinnes, sate  
downe on the right hand of the  
Majesty on high.*

CHAP. I.

¶ *paraphras.*

*Durus est hic  
sermo, Job. 6.*

**T**HE blessed Authour  
of this excellent E-  
pistle (whether *Paul,*  
or *Apollo,* or *Cephas,*  
I strive not) mainly  
seekes to set up Christ the Lord, in  
his threefold office ; as shadowed  
out of old in the types of the Law,  
and exhibited now alate, in these  
dayes of the Gospel. It seemed a  
*hard saying* to the Hebrewes, that  
the Gospel should have the better  
hand of the Law, *Iesus of Nazareth.*  
He therefore makes it his first work  
to set a difference, and to prove a pre-  
cellency of the New above the Old  
Testament : which albeit they con-  
curre in the Authour of both, God ;  
yet come they to a threefold diffe-  
rence :

rence: whether we looke upon 1. the Preachers; there, *his servants the Prophets*; here, *his sonne and beyre*. Or 2. the Hearers; there, *the Fathers*; here, *Us*, for whom some better thing was provided. Or 3. the manner of Revelation; there, *in many peeces, and after diverse fashions*; here, fully and lastly, together and at once. Or 4. the time of dispensation; there, *of old*, or long since; here, *in these last dayes*, which cap. 2. 3. he calls the world to come.

Heb. 11. 40.

πολυμερῶς καὶ  
πολυτρόπως.

παλαι.

ἢ οἱ πατέρες.

ἢ μέλλουσιν.

The next thing he does, is, to advance *Messiah* above *Moses* (whom yet he names not, for avoyding offence at the first entrance :) and that because he is preferred by God himselfe above the very Angels; as he proves by many plaine testimonies. And there-hence afterward infers, that the doctrine of *Christ* is farre more attentively to be heard, (that is, to be beleevd and obeyed) than the speech of Angels, (that is, than the Law *ordained by Angels in the hand of Moses a Mediator.*)

Ne sinant impingat.

Gal. 3. 14.

Now the commendation he there

B 2

gives

*The true Treasure: or,*

gives our Saviour, stands in a stately description of his sacred person, his threefold office and stupendious workes, which he did; either as God; And these are creation, (for *he made the worlds,*) and preservation, (for *he upholds all things by his mighty Word:*) Or secondly, as God *With us*: whether we consider him in the state of Humiliation, *he purged our sinnes by Himselfe*; or of Exaltation, *he sate downe on the right hand of the Majesty on high.*

Thus our Apostle wadeth at first into that *Profundum sine fundo*, that fathomlesse depth of Divinity, giving his Hebrews a brieft of the whole ensuing businesse, in these three first verses; and purposely beginning his Epistles with mention of God, of the Fathers, and of the Prophets (the very names of whom, he knew well, were precious and pleasant to Hebrew eares) the better to insinuate and get within them.

*At sundry times.*] The lively voyce was ever in the Church, from the



# A Treasury of holy Truths.

5

the beginning of the world to the death of the Apostles. The sum also and substance of the Law and Gospel was one and the same in all ages, which made Saint Paul say, that he spake no other thing *than what the Prophets and Moses spake before him*. Onely things were delivered at first more darkly and briefly; afterwards more plainly and plentifully, *life and immortality being brought to light by the Gospel*, so that a man may runne and read, Habac. 2. 2. The cloud went before the people, while Moses led them; which, under Joshua, vanished. The veile was upon them in the reading of the Old Testament: But we all with open face behold as in a glasse the glory of the Lord, 1 Cor. 2. 14. 18. To us is it given (above those of old) to know the mysteries of the kingdome of heaven; that great myltery, for instance, God manifested in the flesh. To Adam was promised it should be the seed of the woman, but whether of Jew or Gentile, not a word was told him. Abraham after this

Act. 16. 12.

1 Tim. 1. 19.

Marc 4. 11.

1 Tim. 3. 16.

B 3

(the

שלוה *tran-*  
*quillator, salva-*  
 tor, א *שלוה*  
 unde *שלוה*  
*tranquillitas.*  
*Vnde Latinum*  
*alere, saluus*  
*salvare: Ama-*  
*ma.*

Ier. 31. 22.

Isai. 7. 14.

Mich. 5. 2.

Dan. 9. 24.

(the Hebrew) was given to know, that of his seed should come the Messiah, but of what Tribe, nothing was revealed. To *Jacob* indeed it was shewed, that of the Tribe of *Judah* should *Shilab* come, but whether male or female, nothing certaine. *David* was assured that a son of his should sit upon his throne for ever, but till *Esay*, it was not knowne that he should be borne of a pure Virgin; that a *Woman* should *compasse a man*. Behold a *Virgin*, that famous Virgin (the Originall sets it forth with an accent) spoken of *Gen. 3. 15. shall conceive and beare a sonne*. The very place of his birth was not set forth till *Michab*, nor the just time till *Daniel*. Thus by degrees and peece-meale, (as I may so say) *God* shoke of old to our *Fathers* by his servants the *Prophets*. Every age almost brought forth some new thing touching the Babe of *Bethlehem* (lapt up in the swathbands of the holy History) either in expresse and evident termes and testimonies, or else in mirours and

*A Treasury of holy Truths.*

7

and miracles. *John Baptist*, the *buc-*  
*kle of the Law and Gospel*, as one  
 stiles him, pointed Christ out with  
 the finger. And although he sent  
 his Disciples to aske him the questi-  
 on, *Art thou he that should come*  
*&c.* (for the which is it unwor-  
 thily agitated by *Tertullian* in  
 thre severall places,) yet this he  
 did, not for his owne satisfaction,  
 much lesse out of envie and ambi-  
 tion (as that Father mistooke it)  
 but for their better information.  
 Between *John* that was *more than a*  
*Prophet*, and *Malachy* the last of  
 Prophets, the Jews place *calimath*  
*ezan*, the sealing up of prophecy.  
 In stead whereof succeeded (say  
 they) *Barth-gol* the divine Echo or  
 Oracle, whereby, after prophecy  
 ceased, future things were revealed  
 from heaven. But *Malachy* (whom  
*Tertullian* calls the *linist* and *Land-*  
*marke* of both Testaments) prophe-  
 sied about 400. yeares afore our  
 Saviours birth: *Zachary* and *Hag-*  
*gee* much about 500: *Daniel* and *E-*  
*zechiel* 600: *Ezay* and *Jeremy* 700.

*Fibula legu &*  
*gratia. Chryso-*  
*log.*

*Manh 119.*

*Ma'ab: Lines*  
*inter Vetus &*  
*Novum Test.*

Bibliotheca.

(as the divine Chronologer computes it) *Jonas* and *Hosea* 800: *Elias* and *Elisbah* 900: *Salomon* 1000: *David* 1100: *Sampson* 1200: *Gideon* 1300: *Jeshnah* 1400: *Moses* 1500: *Joseph* 1600: *Jacob* 1700: *Isaac* 1800: *Abraham* plus minus 2000. As before him, *Heber*, *Sem*, (who perhaps was *Melchisedech*) *Noah*, *Enoch*, and the rest of the *Anti-diluvian* Patriarchs, up to *Adam*. Scarce was there any age that afforded not some or other holy man of God, extraordinarily inspired & enabled to deliver the doctrine of divine truth from the immediate mouth of God: Although there were intermissions otherwhiles, as the history sheweth, and the Church complaineth, *Psalm* 74.9

*In diverse manners.*] Three severall wayes (as is well observed) God revealed his will to mankind: 1. By the light of nature, imprinting in man certaine principles, common notions, or small sparks and spintners of divine light. 2. By the bookes of the Creatures, where

by

Reception sententia est Melchisedech alium fuisse quam Shem, &c. Quod tamen Chanaanensis fuerit, &c. plures habet assertores & textum multo faventiorum. D. Prid. Lect. p. 95.

ΧΑΙΡΕΤΙΣ ΤΥΧΗΝ.

by he blew up those sparkes, and kindled them into a flame. Hence *Tertullian*; God first set us to schoole to *some nature*, that being entred there we might more readily understand, & better beleve the Scriptures. For, when by mans fall the two former failed, and proved insufficient, God revealed himself (lastly) by his Word but *after a diverse manner*, as the text here hath it. Sometimes mouth to mouth, as to *Adam*, and those Ancients; sometimes by the ministry of others, whether Angels or men; and to these, either in dreames or visions, representing to their senses, or otherwise imprinting upon their mindes, and so imparting to the world whatsoever he would have understood and uttered, *Num. 12. 8.* *Iob 33. 15, 16.* Sometimes, lastly, by his *son Jesus Christ*, in humane shape of old, but in these last dayes, in a true humane nature, revealing unto us all, and all at once, and no more by peeces and parcels. Hence these times, wherein Christ and the Apostles lived, are called here the *last dayes*

*Pramisi Deus  
Naturam magi-  
strum, submis-  
sus & prophe-  
tiam; quod scilicet  
illis credas pro-  
phetia d. scriptu-  
lis Natura*

*1 Cor. 10. 11.*

*dayes, and elsewhere the ends of the world, though so many ages afore the worlds end; because there shall be no more alteration in Religion, nor any more additions made to that which Christ hath taught by himselfe and his Apostles; who are therefore also said to be the foundations of the new Jerusalem, and of the whole Scriptures (as now) whereupon the household of God is built. Iesus Christ himselfe bring the chiefe corner-stone. God speak unto the Fathers, God speak to us &c.* Note hence that It is God that speaketh in the holy Scriptures of both old and new Testament. It is the very *minde of God* that is there set forth unto us, *Prov. 1. 33.* the expresse patterne and platforme of that truth that is originally in God the fountaine of all truth. It is the very voice of the Almighty, coming, as it were, out of his secret seat, out of his unapproachable light, and disclosing to his creatures his ineffable essence, his unsearchable counsell.

Rev. 21. 14.

Eph. 2. 20.

Doct.

1 Tim. 3. 16.

*All Scripture is divinely inspired, faith*

saith Saint Paul. And holy men spake it, as they were aſſed and carried thereunto by the holy Ghoſt, ſaith Saint Peter. God ſpake by the mouth of his holy Prophets, which have been ſince the world beganne, ſaith Zachary in his Canticle. And, we ſpake (ſaith that great Apoſtle for himſelfe and his fellowes) not in the words which mans wiſdome teacheth, but which the holy Ghoſt teacheth: whole not onely matter, as verſ. 12. but words they are alſo, that wee utter. Theſe are the very ſentences, yea notions that were written (as I may ſo ſay) of old in the minde of God, and are now clothed with his owne very termes, and expreſſions: though by ſome of his ſervants he hath uttered himſelfe more loftily, by ſome in a lower language, according to the ſeverall abilities of the ſpeakers, and capacitie of the hearers. But it was God that did dictate unto them both matter, and words, it was *Chriſt* that ſpake in them.

1 Pet. 1. 11.

1 Pet. 1. 11.

Luc. 1. 70.

1 Cor. 2. 13.

1 Cor. 2. 13.

1 Cor. 13. 3.

How prove you that? may ſome ſay.  
Saint

Confess. l. 6. c. 5.

*Piscatoribus  
credimus, non  
Dialecticis.*

*Andros.*

*Fidei Christianae  
mysteria melius  
credendo intelli-  
guntur, quam  
intelligendo  
creduntur.*

*Rupertus*

*Abbas Tu ci-  
ensis.*

*Tho. Aquin. 1.*

*part. 2. q. 1. art. 8.*

Saint Augustine answers, *Credo, non probo*; I beleeve it, I need not prove it. That the Scripture is Gods owne word, is a principle of faith, and therefore cannot be demonstrated *a priori*, as they call it. *We beleeve and know*, saith Peter. Principles of faith are apprehended by faith: and this faith, howsoever it bringeth with it certainty, yet doth it not cleareness: whether you looke upon the matter, which are *things not seene*, Heb. 11. or the manner, it being *through a glasse darkly*, 1 Cor. 13. And here the Schools lay down two remarkable propositions: the one, that *Divinity is not argumentative* to prove her principles, but onely to prove her conclusions. The other, that against one which absolutely denyes her principles, and namely the Scriptures, one cannot proceed *probando* but *solvendo*, that is, not by proving the truth thereof, but by dissolving the reasons brought to the contrary.

But for arguments *a posteriori*, (as they call it) there is and may be enough



enough and enough said, to settle weake consciences, and to silence all such wicked Atheists and adversaries, as whose mouths the devill hath borrowed at any time to call the matter into question. The venerable Antiquity, matchlesse majestie, lively efficacy, beautifull harmony, incorrigible purity, invincible perennity, and continuance of the Scriptures, notwithstanding the injury and iniquity of times and tyrants, who have sought to suppress them, doe all plainly evince them to be the undoubted word of God. Besides the confirmation by miracles, confession of Martyrs, destruction of oppugners, fulfilling of prophecies, consent of Churches, yea assent of enemies. As 1. of heretikes, who in oppugning of Scripture doe yet alledge Scripture; so fighting against God with his owne forces, as *Jehu* did against *Jehoram* his master; with his owne sword, as *David* did against *Goliath* the Gittite, but (with unlike successe) to their owne utter destruction, 2 *Pet.* 3. 16.

2. Of

*Irenaeus* l. 3.  
*adv. her. c. 28.*  
*Tertull. lib. de*  
*prescrip. adv.*  
*her. cap. 15.*

*Aug in Psal. 56*  
P. 324.

*Said his Re-  
jection of west.  
Religion.*

*Afford Lexic.  
Theology.  
Evangelium  
Indicivum  
Aren-gelion, i.  
volumen vari-  
tatis*

*The true Treasure : or,*

2. Of Jewes', Gods *Library-keepers*, as *Austin* calleth them : for to them were committed the lively Oracles, the bookes of the Old Testament, which they studiously read, and curiously kept, by a singular providence of God, for our behoofe and benefit. As for the New Testament, those Jewes of Italy complain they can never see it. That Italian translation which they had, is now called in, and taken from them by those of the Inquisition, alledging that they will have no dispute in matter of Religion either way. Much like to an Edict set up at Dole by the Jesuites, forbidding any talke of God either in good sort or in bad. This though it be unjust in them, yet is just in God upon the Jews, for depraving Christs miracles as done by I know not what superstition of the word *Schem-hamphoreth* : And for his Oracles, they have scornfully rejected the Gospel, as a volume of vanity, stumbling at that passage especially, where it is laid, that neither did his brethren

brethren believe in him, *John 7. 5.* not knowing faith to be the gift of grace onely. But their Ancestours (which yet were no Christians) beare us witnesse, that Jesus Christ was famous for his wisdom, and wonders, was slaine by the people, rose againe the third day, &c. All this, and more, *Josephus* the Jew: who also testifieth that the bookes of the Old Testament were the very word of God. Which is further also confirmed by the Samaritane Bible (the Copy whereof was brought by one *Petrus de Valle* from *Damascus Anno Domini 1626.*) wherein (though written in a different character from the Hebrew) yet for the matter they as much agree, as the Jewes and Samaritanes did utterly disagree.

3. Heathens also not a few have asailed to the truth of the Scriptures by their testimonies, and confirmed them to be divine. *Porphyry* in his fourth book against Christians beareth this record of *Moses*, that hee had written the history of the Jewes truly.

*Blunts voyage into the Levant. 115.*

*Joseph. lib. 18. cap 14.*

*Contra Appian. lib. 1. non ita procul ab initio.*

*Dan. 5. 25. Me ne mene tachel upharzin.*

They were the Samaritan characters, therefore the Babylonians could not read them nor could the Jewes understand them, though they knew the characters, because they understood not the Chaldean tongue, as *Daniel* did. *Wrenne.*

truly. *Numenius* the Pythagorist recites *Moses* his history almost word for word, testifying of him that he was a great Divine, Law-giver, and Prophet. *Diadormus Siculus* affirmeth that *Moses* gave a Law to the people of Israel, which he had received of J A H, for so saith he, do they call the God whom they worship. And *Strabo* writeth that *Moses* having rebuked the Egyptians for their vanities and superstitions, withdrew himself from among them that he might serve God. *Procopius* tells of two marble pillars in *Numidia*, wherein are engraven these words in the Phenician tongue, We be those that fled from the robber *Jeshnah* the sonne of *Nun*. The mighty deeds of *Hercules* are held to be fained out of the doings of *Sampson*, and the vow of *Agamemnon* out of *Jephthas* vow, *Orpheus* his forfeiting his wife (whom he had fetcht from hell) by unseasonable looking back upon her, out of the history of *Lays* wife, who turn'd her but, and she was turn'd :

Nisus

Georg. lib. 19.

In Pandalicis  
lib. 2.Columbie ha  
bina olim in  
Tingianav-  
fenda. Selden de  
Diat. Syr. proleg.  
cap. 2.

Virg. 4. Georg.

Nisus robbed of his golden haire, and betrayed by Scylla, not of Sampson and Dalilah. It was the devill, doubtlesse, that found out these fictions, in an apish imitation of the sacred history, and for a cunning elusion of divine truths. Who was it else that let *Herodotus* a worke to write that *Seson* King of Egypt and Priest of Vulcan, being invaded by *Sennacherib* King of Assyria with a formidable army, and seeking help of his gods, was admonished in a dreame to encounter his adversary, though with unequal forces, and to expect helpe from heaven? *Seson* did accordingly, and the night before the armies should meet, an innumerable company of Mice and Rats were sent into the camp of the Assyrians, which so gnawed asunder their quivers, bucles, bridles and other harness, that they were forced to flye with the loss of many of their best soldiers. The King himselfe being shortly after slaine at home. *Herodotus* adds further, that even in his time there

*Metamorph. l. 8.*

*Janus Oenotrius*  
is *Noah*, *Iapetus*, *Iapheth*, and  
*Iupiter Hammon*  
that gelded his  
father *Salmone*,  
is *Ham* that  
discovered his  
fathers naked-  
nesse, &c

*Ex Henochi hi-*  
*storia originem*  
*sumpsit Sen-*  
*acherib Ethio-*  
*corum.*

Ἐστὶν τὸ εἶδος  
αὐτοῦ ἐν τῷ  
Ἡρώδ. lib. 2:

was yet to be seene in *Valeaus* temple in Egypt the picture of *Senacherib* holding a Mouſe in his hand, with this inscription, Learne by me to feare God. This was a meece sleight of Sathan that loud lyar, shamelesly seeking by the Egyptian priests to elevate the truth and authority of the holy Scriptures, and to transſerre upon himſelfe the glory of ſo great a worke of God. But *Demetrius Phalareus* diſciple to *Theophrastus*, told *Ptolomy Philadelph* King of Egypt, that the Bible of the Hebrewes was the onely booke that was divine indeed, who therefore at his great charge cauſed it to be translated into Greeke by the ſeventy Seniors. Which when the King had read, and marvelled that of ſo many things, and ſo worthy of remembrance, there was little or no mention made by the Hiſtorians and Poets of Greece, *Demetrius Phalareus* answered him (as both *Josephus* and *Eusebius* report it out of *Aristaas*, a Chamberlaine of King *Ptolomies*) that it was  
a diuine

*Ioseph. Antiq.*  
*lib. 12. cap. 2.*  
*Euseb. prep.*  
*Euang. lib. 3. c. 1*

a divine Law, given of God, which ought not to be touched but with cleane hands. And that if any profane persons had presumed to meddle with it, he was sure to smart for daring to defile those holy matters with the glosse of their owne inventions. Moreover he told the King that *Theopompus* a Scholler of *Aristotles*, for attempting to disguise the Scriptures of the Jewes with Greek eloquence, was stricken with amazednesse for above thirty dayes together. And that *Theodotes* a Tragedian having intermingled some Scripture-matters with his Tragedies, suddenly lost his sight which was afterward restored again to him upon his prayers, when he once came to a sight of his sin.

*Aristotles in  
in calce libelli  
de 72. legib.  
Hebr. interpre-  
tibus, p. 512.*

Thus for Humane Testimonies of the Authority and Divinity of the Scripture, we have heard sufficient both from friends and foes, heretikes, Jewes and Gentiles. But wee have better testimonies than these, & those are Divine, which are of two sorts, 1. Outward, 2. Inward.

C 2

That

1 Cor. 14.

That without us (saith) is the Scripture, testifying of it selfe, and we know its testimony is true, because it is the word of that God that can as soone dye as lyve. Hence heare we so often in *Moses*, *I am the Lord*; in the Prophets, *Thus saith the Lord*; in the Gospels, *Jesus saith*; in the Epistles, *I have received of the Lord that which I delivered unto you, &c.* And the truth is, the best proofe of Scripture is to bee fetcht out of it selfe, whence it is also called *Light*, *Psal. 119. 105.* because it discovers it selfe; and the *Testimony of the Lord*, because it beares witness to it selfe. And this it doth not *authoritative* onely, by an unartificiall argument, as above-said; but *ratiocative*, by sound reasons, whether we looke to the Pen-men of the Scripture, the subject matter, or the admirable effects thereof.

The Pen-men (besides their divine vocation, mission, inspiration) were plaine men, poore men, shepherds, new-herds, fishers, publicans, &c. neither eloquent Orators,

nor



nor cunning-headed Politicians, to art out an imposture; nor witty enough to deceive, as *Belshazzar* faith (but how truly?) of his Italians. The Rulers and Elders took them for no better than unlearned and ignorant persons.

Add herunto their unpartialis faithfulness in relating the naked truth, though to the discredit (as it might bee deemed) of themselves and their best friends. *Plutarchus* is an honest faithfull Historian (faith one) till he comes to the *Cæsars*; but then he smooths and smooths many foule facts through flattery; yea plainly falsifies in many particulars. *Anna Comnena*, daughter to the Emperour *Alexius Comnenus*, wrote a Chronicle of the noble acts of her father, and called it *Alexias*. But being over-borne by naturall affection, she reports not matters so sincerely as many could have wished. *Paulus Jovius* the Historian was too much carried by love and hatred to some particular persons, and because he loved money

*Romani sicut  
non acumina ita  
nec imposturas  
habent. Bell.  
ad Almuten 23  
1. 10. tal.  
Act. 4. 13.*

*Adulatione enim  
multa celat aut  
velat: imò &  
palam aliter nar-  
rat. Ald. Marur.  
Ne amoris erga  
suum parentem  
unum aliquem  
de indulsit,  
nulla hand  
leviter suspicatur.  
Dog. When  
in Method.  
In quolibet  
partem nimis  
odio & amore,  
gratia & simu-  
lata: & quoni-  
am per amorem  
amabat, &c.  
Mel. Canus.*

*Bocholcer. In-  
dex Chronol.  
De quo ita Syl-  
vius exclamat :  
Ingenis dulcedo  
glorie facilius  
contemenda di-  
citur, quam  
contemnitur.  
Exulat à Pen-  
tificiis talis in-  
genitas, que  
Dei dona in hoste  
agnosceret. D.  
P. I. leaux com.  
Eudem Ioh.  
Facit Annales,  
non scribit.*

well, in writing his history also hee  
was the slave of money. In that fa-  
mous battle at Belgrade, where  
*Mahomet* the great Turke was foie-  
led and driven out of the field, *Ca-  
pistrano* the Friar Minorite, and  
*Hunniades* were chiefe comman-  
ders. Both of these wrote the histo-  
ry of that battle, without once  
making mention the one of the o-  
ther, each one assuming the entire  
honour of that dayes worke to him-  
selfe. *Bellarmino* in his booke of  
Ecclesiasticall writers, hath not  
the honesty to name any one of our  
side, notwithstanding it is certaine  
that he pickt up the best crumbs that  
he hath under their tables. And *Bar-  
onius* writes not *Annales*, but  
frames them, saith learned *Scali-  
ger*. Not so the Pen-men of holy  
Scripture. *Moses* reports the sinne  
and doome of his grandfather *Levi*,  
of his brother *Aaron*, and sister *Mi-  
riam*, nay of himselfe, how he sin-  
ned and was sentenced at the wa-  
ters of strife. *David* shames him-  
selfe in his preface to the 51. Psalm.

*Isay* tells the world of the wicked-  
nesse of *Ahaz* and weaknesse of *He-  
zekiah*, his naturall Princes. *Eze-  
kiel* makes honourable mention of  
*Daniel* his coetaneus, and *Peter* of  
*Paul*, who yet tooke him up pub-  
likely for halting at Antioch. I was  
a blasphemers, an oppressour, a per-  
secutor, saith that blessed Apostle.  
This shewes the Scripture to have  
beene indited, and the Pen-men  
guided by some higher Spirit, it  
being so free from partiality or  
flattery.

From the Men, come wee next  
to the Matter of the Scripture; the  
majesty whereof is such (besides  
the stately plainnesse of the stile) as  
farre surpasseth the creatures capa-  
city, the fathom of flesh, the reach  
of reason. There is no jot nor tittle  
of it that favours of any earthlinesse.  
But as *Xenophon* said of *Cyrus* his  
Court, that though a man should  
seek to chuse blindfold, he could  
not misse of a good man there: so  
neither can you misse of a good text  
in the whole Bible. Every word

Isay 7. & 39.

Ezek. 14. 14.  
& 28. 3.

2 Pet. 2. 15.

with Gal. 2. 11

1 Tim. 1. 13.

Εἰ δὲ κἀν μὴ-  
ω βλῆν τις κα-  
ταλέγῃ καλῶ-  
ς ἀγαθὸν.  
Cyrus. 1. 3.

De Thucidide  
Cicero scribit  
eum esse adco-  
plenum refir-  
mitate rebus,  
ut prope verbe-  
rum numerum  
exsequat.  
Si animalibus  
(dixit Xenopho-  
nes) pingere da-  
retur, Deum pro-  
culdubio sibi si-  
mitem fingerent,  
quia nihil ani-  
mal animali su-  
perius cogitare  
potest. Mornæus  
de verit. rel.

of Gods mouth is pure, precious,  
and profitable, not a syllable super-  
fluous. The very majesty of the sen-  
tence is such as cannot be concei-  
ved, and yet is it alwayes more po-  
werfull in matter than in words. It  
sets forth such an admirable concou-  
rence of Gods Mercy and Justice in  
mans redemption, by the man Christ  
Jesus, as no creature could possibly  
contrive : or if they could, yet cer-  
tainly would not. Not good men  
or Angels, for they would never  
have put upon the world such a no-  
torious impostume. Not evill men  
or devils, for it crosseth and con-  
trouleth their contrary courses, and  
condemnes them to the pit of hell.  
It utterly overturns the devils king-  
dome, who therefore sharply eg-  
geth and edgeth all his instruments  
against it : yea and tempts better  
men, other whiles, to doubt of it.  
Whereto if it were forged and false  
he would (like a liar as he is) fo-  
ment and fight for it, promote and  
propagate it, as he doth Turcisme,  
Paganisme, and other falsehoods  
abroad

abroad the world, though never so absurd and impious.

Thus we have seen how the holy Scripture, by the divine matter of it, proves it self to be no less than divine: and that as plainly, and with as much evidence of truth, as if it should say to us, as the Angel did to John, *These words of God are true.* And again, *These words are faithful and true.* Look how wee learne not Grammar, but by Grammar; see not the Sunne, but by the light of the Sunne; and as a learned man proves himselfe to be learned: so doe the Scriptures prove themselves to be the indoubtful Word of God, the Wisdome of God in a mystery, and *Wisdom is justified of her children, ray of her enemies.*

*Bellarmino* impudently affirms in one place, that it cannot possibly be proved out of Scripture, that any Scripture is of God. But in another discourse, forgetting what hee had elsewhere said, hee gives himselfe the lye, telling us, that among other arguments tending to evince the divinity

Rev. 11. 9.

Rev. 11. 6.

John 11. 24.

Ad probandum

veritatem illius

efficitur testi-

monio alioquin

verum. Greg.

Arch. Nazon.

Libro Scripturae

canonicos esse

divinos. prae-

arguentia alia

etiam habet in

Scriptura ipsa

lib. 1. cap. 2. de

Verbo Dei.

divinity of the Canonickall bookes of Scripture, there is sufficient said in the Scripture it selfe.

Lastly, looke we upon its admirable effects, and irresistible power to effect the thing whereunto it is appointed, to breake the stubborne, binds up the broken-hearted, &c. not onely to informe, as other writings, but to reforme, yea transform the soule from glory to glory, till it be wholly conformed to that heavenly patterne. Gods Word is his arme to gather his Saints about him out of the world, his power of salvation to as many as beleeve, his mighty weapon of warre to cast downe strong holds, his charriot of state, whereon the King of glory rides triumphantly into the hearts of his chosen. Upon those white horses (his holy Apostles) the Lord Christ rode with a crowne on his head, and another in his hand, conquering, and to conquer. *Tertullian* tells the Jewes that those places among the Brittaines that the Romans could never come at, were soone

1 Cor. 2. 4, 5.  
Num. 24. 17.  
Christ shall  
unwall (or cast  
down the wals)  
of all the chil-  
dren of *Seth*, is  
by the Gosp.  
Rev. 6. 2.

*Britannum  
inaccessa Roma-  
nis loca, Christo  
vero subdita.  
Advers. Iudeos  
cap. 7.*

Islands subdued by Christ. Tully tells us that the Brittaines in his time were every whit as barbarous and brutish as the Scythians. S. Hierome makes frequent mention of this our Island, but so, as he ever opposeth it to some other well-ordered country. While our forefathers were, and wicked above measure, fierce, and inhospitall, not further remote from the Sun, than from the Sun of righteousness, yea from all civility and humanity; little better than those poore people of Brasil, who are said to be *sine fide, sine lege, sine rege*, without religion, law, or good government; till Christ the King came with his bow in his hand (to wit, his mighty Gospel) wherewith he wounds his elect to conversion, his enemies to confusion. But as wee were of the first that received the Gospel, so likewise among the first that fell from the purity thereof, putting our neckes under the yoke of Antichristian tyranny and bondage. Among all those authentique Records

*De nat. chor.  
Britanni hospitibus feri. Flor.  
carm. l. 3. ad. 3.  
Hospites malla-  
bunt pro hostibus.  
Acron:  
Ut a sole longè  
dislabant, &c.  
Bond in loc.*

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bunt pro hostibus.  
Acron:  
Ut a sole longè  
dislabant, &c.  
Bond in loc.*

2011

Records

Hist of Teme  
by Lough. pref.  
It was truly  
and truly said  
by Pope Innoc-  
cent 4. *Pro-  
cium heros de-  
licium Popu-  
lus sum Anglia  
et potentissi-  
mus.*

*Postquam Deus,  
ut dixi, reconci-  
liatus, me ac mea  
regna (proh do-  
lus!) Romane  
subjeci Ecclesie,  
nulla mihi pro-  
spera, sed omnia  
adversa even-  
iunt. Rex Iohes.*

Sand Religion

cords of the Popes' usurpations, none more wofull tragedies are found of his cruelty, than such as were acted upon our stage, no high-er trophies erected to his ambition than here, no more rare examples of a devout abused patience than ours. England was called the Popes Asie, for bearing his intolerable burdens, and became at length his fensdary, so leaving Gods blessing for the warring Sunne, as King John found it to his cost, and complained, but without remedy. Nevertheless this we remaine still to the glory of our Nation, that as wee were the first of those ten Kingdomes, Row 17. in defection, so were we first in reformation: and that such as the former age had despaired of, the present admires, and the future shall be amazed at. The establishing of this reformation wrought amongst us by the mighty Word of Gods grace, to be done by so weake and simple men, yet by casuall and cruell means, (as one speaketh) against the force of so potent and po-

27/102

litike



liketh an adversary (the beast whom all the world wondered after) this is that miracle that wee are in these last times to looke for. As *Josuah* subdued *Jericho* by *Rams-hornes*, *Gideon* the *Midianites* by *lamps* and *trumpets*, *Jehosaphat* the *Ethiopians* by *musickall instruments*: so *Christ*, by the onely sound of his word, without drawing weapon, subdued us to the faith. Those *Angels*, the first *Reformers*, were sent and sent to flye in the midst of heaven with the everlasting Gospel, and to cry, *Fear God, and give glory to him*, by abdicating and abrenouncing those your hereticall tenets, and doctrines of devils, that you may receive the truth in love, and be saved, *Act. 14. 7.*

And this is somewhat to prove the point in hand. But there is yet a further mighty worke of the word, whereby it well appeares and approves it self to be the very word of God: and that is the effectuall conversion of a sinner from the error of his way. Not from the er-

rouer

rouer of his minde onely, but of his manners also. For the minde may be thoroughly convinced, and yet the man not truly converted. A pagan or papagan, for instance, must give two turnes, ere he turne indeed. As corn must not onely be threshed out of the straw, but afterwards winnowed out of the chaffe: so must a Papist turne not onely from his popery, but from his prophane-nesse: he must have Catholike for his name, and Christian for his surname: not onely be no Papist, but a zealous Protestant: he must bee of those *valiant* ones in *Esay*, and of those *violent* ones in the Gospel, that take Gods kingdome by maine force, as those doe that take a strong castle, or a defended city, or as the people of Israel invaded and surprized the promised land. There are that rest in a carelesse indifferency, or a negative goodnesse at the best, as it is said of *Ishacius*, that the hatred of Priscillianisme (so now a dayes of Popery) was all the vertue that he had\*. But the *Scripture*

*Pacian in epist.  
ad Sempron.*

*ap. 2. cor.  
MATH. 11. 12.  
Arripiamus, vel  
diripiamus, ut ci-  
tatur ab Hilar.  
Metaph.  
A castris aut  
arces quapiam  
que irrumper-  
tibus hostibus  
diripiuntur.*

\* Hooker ex  
Bulpetio.

*gives*

gives more grace, saith Saint James; more than conviction of the judgement, it gives inheritance among them that are sanctified, saith Paul. It converts the soule, saith David. It quickens those that were dead in sinnes and trespasses, as a favour of life; for it is, *beare, and your soulders shall live.* And when the spirit sees it selfe dead and decayed (as in a relapse into some foule sin) this good Word revives it, as the breath of God did those dry bones in Ezechiel, as Boaz is said to be a restorer of the old age of Naomi. The words that I speake unto you, *they are spirit and life*, saith Iesus, not a brute and dead thing, as the Jesuites basely slander it, but quicke and powerfull, as our Authour hath it. The Word both hath life & gives life, as David saith of God the Authour of it, *Thou art good, and doest good*: as the Sunne both hath light and diffuseth light. And as the beams of the Sunne beating upon a fitly disposed matter, beget life, and make a living creature: so doth this Word of God, applied

James 4.

Acts 10. 32.

Psal. 119. 7.

Eph. 2. 1.

Isa. 55. 3.

Ruth 4. 15.

Iohn 6. 63.

*Nam cum Iesu  
ita quippe ita  
cum Iesu.*

Heidfeld.

*E societate Iesu  
fuit, qui illum  
refert prodidit.*

Psal. 119. 68.

*Expectus sum  
in meipso parum  
esse fructus ex  
Evangelio sicut  
oscitantur &  
persuallorie lo-  
gat. &c. Pra-  
fat in Lucan.*

*Quoniam serm  
et qui non mi-  
nistre possit,  
Si multo cultura  
patientem ac-  
commodetorem.  
Hor.*

*Absumit vitia  
non offendit.  
Latin.  
Si respicit à vino  
fuit semper ta-  
men tenuerunt  
sacilegia. Ambr.  
de Elia & je-  
sanis, cap. 124*

plied to the consciences, make a new-creature. Manah was but a small thing, but of great vertue, so is the word. I can speak it by experience, saith *Erasmus*, that there is little good to be got by the Gospel, if a man read it curiously and carelessly: but if he exercise himself therein constantly and conscientiously, hee shall feele such a force in it, as is not to be found againe in any other booke whatsoever. Humane writings may shew some faults to bee avoided, but give no power to amend them: but the force of the Lord is cleane, saith *David*: and, *Now are ye cleane by the word that I have spoken unto you*, saith our Sa-  
viour. Sanctifie them by thy truth, thy Word is truth. Philosophy may civilize, not sanctifie; hide some sin, not heale them; cover, not cure them; curb and curb them, not abate and abolish them. *Ambrose* saith well concerning *Pelemo*, who of a drunkard by hearing *Agostinus* be-  
came a Philosopher: Though hee forsooke his wine-bibbing, yet he  
conti-

continued drunke with superstition. *Plato* came thrice into Sicily to convert *Dionysius* the tyrant to morall Philosophy, and could not. But *Peter* by the foolishnesse of preaching converted his thousands, and *Paul* his ten thousands. And as *Scipio* was called *Africanus*, another *Numantinus*, a third *Macedonius* from the countries they conquered: so had this worthy Warriour his name changed from *Saul* to *Paul*, for a memoriall (likely) of those first spoiles hee brought into the Church of Christ: not the head, but the heart of that noble *Servius Tullius*. After whose conversion he beganne to be knowne by the name of *Paul*, and not till then, *Act. 13.9*. So then, the efficacy and vertue of the Scripture to produce the love of God, and our enemies, to purifie the heart, to pacifie the conscience; to rectifie the whole both constitution and conversation of a man; to take him off from the delights of the world and flesh; to make him glory in afflictions, sing in the flames,

D

triumph

*Porphyry* saith, it was pity such a man as *Paul* should be cast away upon our religion.

*Hieron. de clar. scriptorib.*

*Da mihi virum qui sit iracundus, maledicus, effrenatus, paucissimis Deo verbis tam placidum quam ovem reddam. Da cupidum, avarum, tenacem, jam tibi eum libera'em, dabo, &c. Da libidinosum, crudelem, injustum, comitibus & equis & callis & clementem, &c. Numquid hac Philosophorum aut unquam praestitum, aut praestare potest? Lactant. lib. 7. Inst. 1. cap. 86.*

triumph over death : all these and more, doe necessarily conclude the divine authority of the Scriptures. What words of Philosophers could ever make of a Leopard a Lamb, of a Viper a Child, of a lecher a chaste man, of a Nabal a Nodib, of a covetous earle a liberall person? *May* 23. 18. *Tyru* turning to God, and receiving the Gospel, leaves hoarding and heaping her wealth, and findes another manner of employment for it, *viz.* to feed and cloath the poore people of God. Two or three words of Gods mouth (saith that Father) worke such an evident and entire change in a man, that you can scarce know him to be the same, as in *Zachau*, *Paul*, *Onesimus*, and others.

*Pauci Dei preceptis sic totum hominem immutant, ut non cognoscatur eundem esse. Lactantius, ubi supra.*

Neither need we wonder hereat, considering that *Dei dicere est facere*, Gods words (where he pleaseth to speake home to the heart) are operative, and carry a vertue in them : together with his Word there comes forth a power, as his bidding *Lazarus arise and come forth*,

forth, caused him to do so. And as in the Creation he said, *Let there be light*, and there was light: so in the new creation; see 2 Cor. 4. 6. As there the Spirit moved upon the face of the waters, and there-hence hatched the creature, so here he spake unto them, and at the same time breathed on them the holy Ghost, Job. 20. 22. It is said Luke 5. 17. that as Christ was teaching, the power of the Lord was present to heal the people, so is it still in his Word and Ordinances. As for me, this is my covenant with them, saith the Lord, *My spirit which is upon thee, and my words which I have put in thy mouth shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed*, saith the Lord, *from henceforth and for ever*. The Word and Spirit runne parallel in the soule, as the veins and arteries doe in the body. The veins carry the blood, and the arteries carry the spirits to beat forth, and to quicken the blood. Hence 1 Cor. 3. 6. *Spirit is put for the Gospel*, in and with

ברוח

Gen. 1. 2.

Isay 59. 21.

mouth

D 2

with

with which it worketh : and grace in the heart is elsewhere often likened to *seed* in the wombe, because it is first formed there, by an admirable coition of the Word and Spirit, till *Christ be formed in us*. It is the worke of the Spirit to make the seed of the Word prolificall and generative; to make it an *inbred Word*, as Saint *James* calleth it, not onely able but effectually to save the soule. Surely as the earth is made fruitfull when the *heavens once answer the earth*: so are our hearts, when the Spirit workes with the Word, causing us to bring forth fruit to God. And this, doubtlesse, is that reall testimony given by the Spirit to the Word, that it is indeed the Word of God.

Neither is he wanting in his vocation testimony (that inward divine testimony above-mentioned) which yet is heard by none but Gods own household, & is confined to the communion of Saints, whose consciences he secretly perswadeth of this truth, and sweetly scales it up to them.

ἀόρατον ἔμμεν-  
τος. Iam. 1. 21.

Hos. 1. 21?  
Rom. 7. 4.



them. This is promised, *Esay 52. 6.*  
*They shall know in that day that I am*  
*he that doth speake, behold it is I.* And  
*Job. 7. 17.* *If any man Will doe his Will,*  
*he shall know of the doctrine whether*  
*it be of God, or Whether I speake of*  
*my selfe.* And as it is promised, so is  
it performed too ; for he that belee-  
veth, hath the witnesse in himselfe ;  
so that he can safely say, *It is the*  
*voice of my beloved that knockes.* The  
*spirituall man discerneth all things,*  
*for he hath the minde of Christ,* and  
an unction within, that teacheth  
him all things ; to him is the arme  
of the Lord revealed, and to him it  
is given (that which is denyed to  
others) *to know the mysteries of the*  
*kingdome of heaven :* So that he no  
sooner heares, but he beleeves, and  
is sealed with that holy spirit of  
promise, whose inward testimony  
of the truth and authority of the  
Scriptures, is ever met by a motion  
of the sanctified soule, inspired by  
the same spirit, more stedfastly rest-  
ing it selfe in that testimony, than  
if he should heare from heaven, as

*1 Iohn 5. 10.*

*Cant. 2. 8.*

*Cant. 5. 2.*

*1 Cor. 2. 15.*

*1 Iohn 3. 10,*

*17.*

*Isay 53. 8.*

*Math. 13. 12.*

*Eph 1. 13.*

*1 Cor. 13. 3.*

*1 Cor 14. 37.*

*Sapientum d  
incom cogitant  
unde tam suadi-  
bilis sit hac ser-  
ptura, unde tam  
potenter influat,  
Etc. Vide an id  
sit in causa quod  
persuasi sumus,  
eam à p<sup>r</sup>ma  
veritate fluxisse:  
Sed unde sumus  
ita persuasi nisi  
a<sup>l</sup> ip<sup>s</sup>a? Etc.  
Becano-bacu-  
lus pag 104.*

*Testatur Ecclesia,  
sed ut index, non  
ut iudex.  
Eph. 2. 10.  
Lib. contra ep.  
Fugalam cap. 3.*

*Austin* did, *Tolle, lege*, take and  
reade this booke of God: or than if  
some Angell should bring him a  
Bible and say, 'This is the very word  
of the living God. For such a voice  
might haply be suspected for a de-  
lusion of the devill, who can easily  
transforme himselfe into an Angell  
of light. But this testimony of the  
Spirit we know to be true, *Joh. 14.*  
*17.* because he is both a *Spirit of*  
*truth*, and a *searcher of the deepe*  
*things of God*, *1 Cor. 2. 10.* Onely it  
must be remembred, that this in-  
ward witnesse is not to be preten-  
ded or produced for confirmation  
of doctrine to others, or for confu-  
tation of adversaries; but that eve-  
ry one for himselfe might be hereby  
certified and satisfied in his very  
conscience, that the holy Scriptures  
are of God. The Churches testimo-  
ny without this is of little value or  
validity with us; it being meerly  
*informativum & directivum*, non  
*certificativum & terminativum* fi-  
deli. And whereas *Austin* saith, *I*  
*should not believe the Gospel, but that*

the authority of the Church moved  
 us therunto: we must know that  
 hee speaketh there of himselfe as  
 then unconverted to the faith, and  
 so not acquainted with the Spirits  
 testimony. Now what wonder if  
 such be moved by the consent and  
 authority of the Church, which is  
 to them an introduction whereby  
 they are better prepared to beleeve  
 the Scriptures, yea inclined at first  
 to thinke them to be the Word of  
 God, and so made willing to reade  
 and heare them. This is all that that  
 Father intends, and as much as the  
 Scripture allowes. As for the Pa-  
 pists, that are all for their holy mo-  
 ther-Church in this businessse, they  
 plainly proclaime hereby that they  
 are an adulterous generation, a ba-  
 stardly brood: whereas the babes of  
 Christ know their Father, 1 Joh. 2.  
 13. and that the excellency and au-  
 thority of his Word is above all  
 both men and Angels, Gal. 1.8. how  
 much more above that Church ma-  
 lignant which they resolve, at last,  
 into the Pope, whom they say to be  
 the

*Testificatio Ec-  
 clesie potest apud  
 infidelis esse oc-  
 casio ut credere  
 incipiant, ut nihil  
 facit ad fidei  
 πνευματισμ.  
 Alsted. 1511.  
 Th.*

*Γενναίους μοιχάρους  
 spuria suboles.*

*Ilud nescio an  
sit argumentum  
omnibus argu-  
mentis in juu:  
quod qui vere  
Christiani sunt,  
ita se animo di-  
uinitus affectos  
esse sentiant, ut  
precipue quid-  
em propter  
nullum argumen-  
tum, sed propter  
supernaturalem  
divinam revela-  
tionem, &c.  
Greg. de Va-  
lencia de analysi  
fidei, lib. 1. c. 20.*

the Church vertuall. But how can I better shut up this part of my discourse, than with that of a famous Jesuite subscribing to this truth. I know not, saith he, but that this is an argument above all arguments, that they that are Christians indeed, finde themselves so affected from heaven toward the Scriptures, that they beleeve them to be divine, for no other argument so much, that can be drawne from their antiquity, efficacy, number of Martyrs, confession of aduerialies, &c. as for a supernaturall divine revelation, that strongly perswadeth them thereunto.

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### CHAP. III.

**T**He Doctrine of the Scripture hath as many uses as the Scripture it selfe hath offices, and those, according to S. Paul, are foure. 1. To teach or informe our judgements. 2. To reprove and refute errors. 3. To cor-  
rect

2 Tim. 3. 16.

rect ill manners. 4. To instruct in righteousness, that the man of God may be perfect, thoroughly furnished, or every way accomplished unto all good works.

*aptus, omnibus numeris absolutus.*

First then by way of Inference and Information, this Doctrine sets before us divers irrefragable truths touching 1. the Antiquity and Authority of the holy Scriptures: 2. their dignity and excellency: 3. their power and purity: 4. their perfection and sufficiency: 5. their verity and integrity: 6. their perpetuity and perennity.

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Sect. 1.

For the Antiquity, first, of the sacred Scriptures, they are the words of the Eternall God, the conceptions and expressions that were, before all beginnings, in the minde of the Most High, *Prov.* 1. 23. Jesus Christ that came out of the bosome of his Father, and is both the Essentiall and Enunciative Word,

*Verbum Patris  
id est dictum est,  
quia per ipsum  
manifestatus Pater.  
Aug. de fide. c. 3.*

Dan. 8. 13.

1 Pet. 3. 19.

Wise Men Theo-  
log. Rule, out  
of Heaven and  
Terrestrial.

Rev. 1. 19.

Word, hee alone is that *Palmon*  
*hammedabber*, that excellent speaker  
in *Daniel*, that knowes all the se-  
crets of his Father as perfectly, and  
utters them as readily as if they  
were numbered before him (as the  
word there imports.) Hee it was  
that went of old and preached by  
*Noah* unto the spirits now in prison:  
that spake in times past to the Fathers  
by the Prophets, or otherwise, and  
afterwards, in the dayes of his flesh,  
revealed to the world those things  
that he had heard of the Father, *Job. 8*  
*26*. This was his office, as Media-  
tour and Archprophet, and this hee  
faithfully fulfilled from the begin-  
ning of the world. The Father ne-  
ver spake or appeared immediately,  
but in the baptism and transfigura-  
tion of this Sonne. For this is a rule  
in Divinity, that where the Old  
Testament brings in God appearing  
and speaking to the Patriarchs and  
Prophets, we are to understand it  
alway of the second Person; whose  
head and whose haire (when he deli-  
vered the Revelation to his servant  
*John*)

John) are said to be *white like wool,*  
*yea as white as snow,* denoting his  
 venerable Antiquity or rather Eter-  
 nity. The Cherubims were framed  
 and the Angels ever appeared in the  
 forme of yoting men: not so the  
 Ancient of Dayes, *Dan. 7. 9.* He it  
 was that had no sooner made man  
 upon the earth (and is then first sti-  
 led *Jehovah Elolhim*) but he *rejoyced*  
*in the habitable part of Gods earth,*  
 that *Adamicus* Man, that miracle  
 of daring Nature, as the Heathen  
 called him: *his delights were with*  
*the sonnes of men,* (*Prov. 8. 31.*) to  
 whom he appeared, & with whom  
 he parled in Paradise. After the fall  
 hee gently called them to account,  
 and reasoned it out with them:  
 which he would not deigne to doe  
 for the Serpent, but presently doo-  
 med him, not once asking, *What*  
*hast thou done?* Hee preached the  
 first Gospel to them, and there de-  
 livered them that grand Charter of  
 their and our salvation, *The seed of*  
*the woman shall breake the Serpents*  
*head, dissolve the devils worke,* as *S.*  
*John*

Mark 16. 5.

Genes. 1.

το αυτον τον  
 τον ουρανου  
 αυτα αυτα. Γρι-  
 μεγιστην Ρι-  
 μονοι.

Gen. 3. 15.  
 1 John 3. 8.

Gen. 4. 3.  
& 26.

Antiq. l. 1.

De civ. Dei lib  
23. cap. 24.

Bucholter.  
Chron.

*John* expounds it. By immediate revelation from him it was that *Adam* taught his sonnes to sacrifice, and his nephewes to call publikely on the name of the Lord. Yea out of the mouth of *Adam* (divinely-directed) as out of a fountaine, issued all the profitable doctrine, discipline, knowledge, and skill that is in the world. *Josephus* tells us, that by *Adam* and *Seth* two tables or pillars were made and erected, the one of brasse, the other of stone, and that therein was written the word of God, and certaine prophecies, whereby that word was preserved for the use of the old world. *Austin* thinkes it may be proved out of the Epistle of Saint *Jude*, that *Enoch* wrote something. To mee truly, saith that divine Chronologer, it seemes probable, that *Moses* in his Genesis collected and contrived into an entire and just body of a continueate History, such things as had beene occasionally noted, and here and there observed by the Fathers, and left to posterity. For *Moses* himself (saith he)



he) makes mention of the Booke of the warres of the Lord. And *Jasus* his disciple cites the booke of *Jasher*, which *Hierome* will have to be Genesis, but others of good note dissent and doubt of it. It is not unlikely that even afore *Moses* his time there were extant some remaines of ancient Records and Annotations: the diligent perusall, and carefull collection whereof, (together with a most profitable addition of other as yet unwritten verities (to the knowledge whereof he came either by Revelation or Tradition) was committed by God to his servant and Secretary *Moses*, for the support and comfort of his poore people (then groning under the Egyptian bondage, or wandering in the wilderneffe) and of succeeding ages. The later Jewes make such reckoning of Genesis, that they have numbered the very letters of it, which amount to 4395. Those three first Chapters thereof are the fountaine of all the following Scriptures, and the common Catechisme of the Churches

Numb. 22.  
Iosh. 10. 13.

Hieron. in E-  
zech. 18.  
Parcus prelo-  
g. m. in Genes.

Churches of both Testaments; in explaining and applying whereof, are spent all the Sermons and other labours of the Prophets & Apostles. The time betwene the Creation and the Flood, *Varro* (that great Antiquary, and the most learned of the Romanes, as *Saint Austin* holds him) calls it *Astron*, or obscure and uncertaine, which to us out of *Moses* is *and now*, clear and well known. A very ancient Priest of Egypt (that had read *Moses*, likely) told *Salon* the Athenian Law-giver, You Grecians are all boyes and babies in matter of Antiquity, neither is there one old man amongst you. The Athenians bragge of *Cecrops* the founder of their City, and the Thebanes of their King *Ogyges*; and of them they terme all ancient things *Cecropian* and *Ogygian*. And peradventure they will tell us that at that time folke bred out of the earth in the country about Athens, as though they spake of Mush-romes and Grass-hoppers. Long time after this came their gods, and Oracles: in such that

Degor. Whear.  
Metabod p. 25.

Ἐλλῆσι δὲ  
παῖσι: γὰρ  
ἡ ἑλλήνων  
ἐστὶν Πλάτων  
Ἰων.

Bras. Chilian.

that all the Greeke History is, as you would say, tongue-tyed for many hundred yeares after; like a brooke that loseth it selfe within thirty paces of its first spring. There is not any notable thing in that story of the Greekes, afore the captivity of Babylon. *Esra* is the latest, one of them, in the canon of the Hebrew writers; and yet he lived afore the time that *Socrates* taught in Athens, about three thousand and six hundred yeares after the Creation, and afore any Chronicles of the world now extant in the world. *Diodorus Siculus* confesseth that all Heathen Antiquities before the Theban and Trojan warres, are either fabulous narrations, or little better. *Eusebius* and *Clement* *Alexandrinus* shew that whatsoever in *Plato* favours of Divinity, has borrowed it from *Moses*; whom hee never acknowledges, as some guess, by this phrase, *οτις εστιν ομοιωσις του θεου* as hee did saying barba. Hence hee to be was called by *Nomus* the Pythagorick, *Moses* *Λυσιστρα*. Pythagoras

Clem. Alex.  
Stram. lib. 1.

οὐκ ἐστὶν θεὸς ἄλλος  
 οὐκ ἐστὶν θεὸς ἄλλος  
 Pythag.  
 Deut 6.4.  
 Iliad 4.  
 ὅς μ' ἐστὶν ἄνθρωπος  
 τολοῦμαι ἀντιλέγειν  
 αὐτῷ ὡς ἐστὶν θεός  
 οὐκ ἔστιν ὁ θεός  
 ὅς μ' ἐστὶν ἄνθρωπος  
 τολοῦμαι ἀντιλέγειν  
 αὐτῷ ὡς ἐστὶν θεός

ὁ δὲ θεὸς ὁμοιωθεὶς  
 ἀνθρώποις ἵκει  
 ὡς ἄνθρωπος  
 περὶ τῆς ἀνθρώπου  
 φύσεως ὁ θεὸς  
 ἐκείνους ἀνθρώπους

*Plagoras* bade his Schollers search till they came to Unity in every thing, pointing thereby (as is thought) to the one God; according to that of *Moses*, *Jehovah thy God, Jehovah is one.* *Homer* saith, parents must be honoured, that we may be long-lived. *Socrates* in his Apology, I love and embrace you, saith he, O ye Athenians, but yet I will obey God rather than man. *David Chytraeus* affirmeth the morall writings of Philosophers to bee nothing else but a commentary on the Decalogue. Which of the Poets or Philosophers, saith *Tertullian*, hath not drunk at the Well of *Moses* and the Prophets? Whereupon *Theodoret* rightly calls *Moses* the great Ocean of Divinity, out of which, all the Prophets and Apostles, to the last of them, have watered their severall gardens. What peece soever of holy Scripture followeth this, is but a commentary upon this, saith *Parvus* in the pericope of his commentary upon *Genesis*. After *Moses* comes *Isaiah*, and

and gives record to *Moses*. The  
*Judges* succeed *Joshua*; *Samuel*, the  
*Judges*; *Kings* and *Chronicles*, *Sam-  
 uel*: and the *Prophets* succeeded  
 them all. Among that goodly fel-  
 lowship of *Prophets*, *Samuel* is rec-  
 lored the first after *Moses*, *Act. 13.*  
*26.* God indeed is said to have come  
 to *Balaam*, *Abimelech*, *Laban*, and  
 some other profane persons before  
 and after, but he never concredited  
 his Word to these, as he did to the  
 holy *Prophets*, which have beene  
 since the world beganne; of whom  
 it is said, that *the Word of the Lord*  
*came unto them*, like as it did to *Mo-  
 ses* the man of God. None of them  
 (is true) conversed so familiarly  
 with God as hee did, whom God  
 spake with *face to face*, as a man  
 doth with his friend. Yet ought not  
 the *Prophets* writings to be reject-  
 ed, as they were by the brain-broke  
 Sadducees, whom therefore our Sa-  
 viour refutes out of *Moses* only.  
 Neither yet to be slighted (in com-  
 parison) as they are by the Jewes at  
 this day, who in their Church-Is-

*Exod. 33. 11.*

*Mat. 21. 31.*

Saudi his Re-  
lation of the  
West. Relig.

Iam 2. 1.

Ἰαμ σέματ ©.  
Luke 1. 72.

πιστάτω οἱ  
πυλαὶ αἰδῶ-  
σι γὰρ.  
Rhet. 1. 1.  
Vnum quod ma-  
gis trans fundi-  
tur, et magis  
magis, tandem  
fit vana.  
De gor. Whear.

turgy reade one lesson out of the Law by some chiefe person, and another out of the Prophets by some boy or meane companion. For they will in no sort (saith mine Authour) doe honour, neither attribute that authority to any part of the Bible that they doe to their Law. But this is to have the glorious faith of our Lord Jesus Christ in respect of persons. For was it not one God, that *spake by the mouth* (as of one) *of his holy Prophets, which have bene since the World beganne*? In other cases I grant, that *antiquissimum quodque est verissimum, adulterinum quod posterius*, truth is more ancient than fallhood: that classicke Authours are to be preferred before moderne; and that of *Aristotle* holds true of humane witnesses, *The ancientest are most to be credited, as lesse corrupted*. For as wine the oftner it is poured from vessell to vessell, the more it loseth of its spirits and sparkinesse: and as a picture that is taken at the lively image loseth somewhat of its nature: that which is taken at the pattern

pattern; somewhat more; and so from one to another, they vary, in the end, so far from the originall, that there is scarce left any resemblance. This may be true in humane testimonies, and transactions. But for the severall parts and peeces of holy Scripture, may we not aske of them, as the Prophet in another case, *Who is their Father? Have they not all one Father?* even the *Father of eternity*, to whom a thousand yeares (by reason of the vastnesse of his being) are but as yesterday, when it is past? Were they not all dictated and indited by the same Spirit, and are therefore of equall antiquity and authority? Come they not all from so authentick an Authour, as is the Authour and finisher of our faith, the *Alpha* and *Omega*, the first and the last?

I speake not here of Apocryphall books, which were neither penned by the Prophets or Apostles, nor written in Hebrew, and kept among the Jewes, neither yet have they in them the print of the Spirit.

E 3

which

*in egypta xra.*  
*Nihil mihi antiquius, i. potius.*

1 Sam 10. 12.  
Malach. 2. 10.  
Esay 9. 6.

Psal. 40. 4.

*Omnes literę  
quibus Christus  
prophetatus est,  
apud Indios  
Sancti Augustini  
Psal. 56.*

which the *spirituall man* discerneth,  
 but containe some things frivolous,  
 and some things false, not dissonant  
 onely; but repugnant to the holy  
 Scriptures. Reade them fruitfully  
 we may for morall instruction, and  
 for the better understanding of the  
 story of the Church, but reade wee  
 must with judgement and choice,  
 and where wee finde them contra-  
 dicting the Scriptures, we must kill  
 the Egyptian, and save the Israélite.  
 But for the holy Prophets, take that  
 of our Saviour, *He that receiveth a  
 Prophet in the name of a Prophet,  
 shall receive a Prophets reward.* We  
 cannot now receive them into our  
 houses, into our hearts we may and  
 must, as the Church of God hath  
 ever done before us. Who the pen-  
 men were of those bookes that are  
 called by the Hebrewes *Nebim* *Re-*  
*spomim*, the former Prophets, that is,  
*Joshua, Judges, Samuel, Kings, and*  
*Chronicles*, and of those other a-  
 mong the Haglographa, whose Au-  
 thors are not expressed, there needs  
 no great enquiry. When Letters  
 come



come from the King, saith Gregory, it were an odde thing to be so much inquisitive with what penne they were written. It is not altogether improbable, that Ezra, that perfect Scribe, either himselfe, or with the helpe of other his holy colloques, did, by the immediate motion and inspiration of the holy Ghost, compile those bookes of *Istus, Judges, Samuel, Kings, and Chronicles*, out of diuerse ancient and honourable Records, charily kept by the Church, as written by the Prophets of those severall ages. (David acts are expressly said to have bene set downe by Gad and Nathan) and that he or they digested and disposed them in that order that now of a long time, the Church hath had and read them. For it is not likely that *Samuel* himselfe, when he should relate the words of *Saul*, looking to him for advice about the Asses, that he, I say, should preface thus, He that is now adayes called a Prophet, was anciently called a Seer. No, but they sound rather in

*Regis epistolis acceptis, quo calam scripta sunt, ridiculum est, quare.*  
Greg.

*Sculter. Amal. Epist. de die.*

any mans eares, like the words of another, that reports things done long before.

As for the later Prophets, as they call them, *Isay*, *Jeremy*, and the rest, *Calvin* tells us (and he gathers it out of *Habac. 1* and *Esay 8.*) that after the Prophets had preached to the people, their manner was to set down a brieft summe of their Sermon, and to fasten it to the doores of the Temple, that all men might know and take more notice of the Prophetic. Which when it had hung there for a certaine number of dayes, as long as was thought fit, the Priests office was to take it downe, and lay it up safe in the Treasury, that it might there remain for a perpetuall monument. And hence hee conceives the bookes of the Prophets to have beene made up, and notes it for a singular providence of God, that the Priests (which yet were often ill-minded men, and profest enemies to the Prophets) should bee used as Gods instruments to conserve and convey

*Calvin in Isai.  
præf.*

*Junius in anat.  
de Test. V. et.*

the

the prophecies entire, as wee have them, to posterity.

Now for the writings of the Apostles, besides that priviledge of Infallibility wherewith they were endued even above the Prophets, as some are of opinion: no wise man doubteth (saith *Sculdetus*) but that the Disciples of our Saviour recorded and registred his daily Oracles and miracles in their day-books and private annalls; out of which afterwards the Evangelicall history was extracted, composed, and compiled.

Saint *Luke* is reputed the first of the foure that wrote the Gospel; what others attempted onely, he effected, *Luke* 1. 1. The Fathers held (many of them) that he received his Gospel from Saint *Paul*: but himselfe tells us he had it from those that were eye-witnesses, which *Paul* was none. Saint *Ambrose* rightly preferres him for setting downe things more distinctly and orderly than the rest, according to his promise to his most excellent

*Nulli ne ipsi quidem Prophe-  
ta tam amplius contigit, infalli-  
bilitatis privile-  
gium, ac Aposto-  
lis: quippe cum  
hisce perpetuum  
illud fuerit, illis  
verò sæpius in-  
tervallatum, et  
fere non extra  
iplos prophetan-  
di paroxysmos  
durans. Tayler  
& Beccius con-  
tra Maximam,  
et Gatakerio.*

*ὁ ἀρχαῖος.  
Luce 1. 1.  
αὐτοῖς αὖ.*



much more in the remoter Provinces; that one *Sabinus*, for his honest managing of that office, in an honourable remembrance thereof, had certaine images erected with this superscription, *The honest Publican*. But that the hatred born them by the Jewes (ever impatient of forcaine exactions, and bragging of their freedome, when most in bondage) was greater than there was cause, is apparent in the Gospel. Now see the just judgement of God upon them. They that so much hated Publicans of old, are now turned Publicans to the Turkes, whose revenues of the sea they rent at this day, as those of old did of the Romans. But this by the way onely. It is more to our present purpose, that, as much *was forgiven* this blessed Apostle, so he loved much, and sealed up his love by a liberrall feast, for joy of his conversion: which while the other Evangelists relate, they conceal the name of *Matthew*, whereby he was best knowne, and call him *Levi's* but lye, by a gross

note

cious

quodammodo  
in Vespasiano

Iohn 8.

Iudei, quibus  
olim publicani  
tantopere expro-  
fuerant, hodie  
sunt Turcarum  
publicani, admi-  
rabili quodam  
Dei iudicio. Ec-  
c. 21 in Math. 5.  
46.

Luke 9. 11. 12.  
intinens de-  
positum. Ad  
verbum, ac-  
ceptionem magnā;  
quod passim in  
eo annis acci-  
piantur. Annot.  
Erasmus ex  
Athenis spen-  
dulum epulum  
de-positum vocari.

*Omnipotentis me-  
dico nullus in-  
sanabilis occur-  
rit morbus. 16.  
dor.*

cious simplicity, freely and plainly reports his owne more common name, and the nature of his offence, that the greater the cure was, the more honour might accrue to Christ that cured him; and as a confirmation of the cure called him to so high an office in his Church.

After him comes Saint *Marke*, and abridgeth him, yet ever with usury, and some singular addition, for the most part. Whether hee wrote his Gospel at *Peters* mouth, which is the common opinion, or otherwise, I have not to say. But if he did, who can beleieve that either *Peter* himselfe, or *Marke* his Notary, would ever have past over in silence that famous *Tu es Petrus, super* art *Peter*, &c. that the Papists so bragge of, and build on, if hee had held it (as they doe) to have beene the foundation of the Catho-like Church. *Peters* deniall this Evangelist sets downe more expressly and amply than any other.

Lastly, for Saint *John*; there is an Ecclesiasticall tradition, and *Euse-*

*bini*

*Mich. 16.*

*him* records it, that the three former Evangelists being presented to him by the Saints at Ephesus, that he might peruse them, and by his testimony recommend them to the Churches reading, he well approved and ratified what they had written. Onely he thought meet that something more should be added concerning such of our Saviours words and workes as did clearly evince and evidence his Deity; which, even in those purer times, began to be oppugned by *Ebian*, *Cerintus*, and other odious heretikes and apostates. Wherefore at the instant request of the Church, but chiefly by the instinct and motion of the holy Ghost, who set him a worke, he undertooke in his old age the writing of this fourth Gospel, that now beares his name. That lofty and lively beginning thereof, I doubt not, saith *Mercer*, but he tooke out of *Prov.* 8. 12. A certaine Philosopher lighting upon it by accident, cryed out, *Hic barbarus*, &c. This barbarian hath heaped up more matter

*Hist Eccl. lib. 3  
cap. 21.*

*Mercer. in Prov.  
Amelins Platonius apud  
Cyrill. Alex. lib.  
8. contra Iulian.  
Apostat.*





of the Apostles. I answer with M. Perkins, If they were in the dayes of the Apostles, they by their authority cut them off. And therefore Paul saith, If any teach otherwise, let him bee accurst. And as they faithfully committed to writing what they had preached for a pillar and foundation of our faith, so they provided that no cōterfeits should be foisted under their names after their departure. And hereupon John the last of the Apostles, concludes the New Testament with this clause, *If any man shall add unto these things, God shall add unto him the plagues that are written in this booke.* The Scripture foresaw (as Saint Paul hath it) there would bee forgers and fallacies, and that Antichrist would usurpe authority to chop and change, to foist in and force upon the Church, for doctrines the devices of men: to coine and obtrude new articles of fard, as they have lately done in their Trent-cōventicle. God therefore hath spoken it with his mouth, and made it good

Sol.

*1<sup>a</sup> cor. ad Galat.*

*Evangelium,  
quod cum pra-  
coniauerunt,  
postea in Scri-  
pturis nobis tra-  
di sunt. Item.  
Cum credimus,  
hoc primum  
credimus, nihil  
esse quod ultra  
credere debea-  
mus. Tertul.  
Rev. 22. 18.  
ap. Iacobi 2.  
7. 28.  
G. J. f.*

1 Chron. 6. 15

Bullingers,  
Are tus, alii:

Pareus.

1 Thess. 3. 1.

Psal. 112. 10.

Rev. 16. 9, 10.

Invidia Siculi  
non invenire ty-  
ranni  
Majus tormen-  
tum.

good with his hand upon them, (as Salomon phraſeth it in his prayer) by adding to them the plagues written in this booke: that one above the reſt, the noyſome and grievous ulcer, falling upon the men that have the marke of the beaſt, after the firſt and fiſt Angel had poured out his viall, *Revel. 16. 1, 2, 10.* Theſe Angels are (according to moſt Interpreters) the Preachers of the Goſpel, and thoſe renowned Reformers: that ſore and grievous ulcer is, as ſome will have it, the French diſeaſe, but, as others better, the devils diſeaſe of envy and evil will to the Goſpel, which (maugre their malice) *runius*, as the Apoſtle ſpeaketh, *and is glorified.* This theſe wicked Popelings ſee and are grieved, they gnaw with their teeth, and melt away: yea they gnaw their tongues for paine and torment of their ſores, they blaſpheme the Name (that is, the Word) of God which hath power over theſe plagues, and repent not to give him the glory. *Sed in hoc ulcere non erant digni:*

*signis* : it shall suffice to have pointed at it.

### Section 2.

Secondly, is it the very Word of God that we reade in the Bible? and is Hee the undoubted Authour thereof? this then informes and advertiseth us of the surpassing dignity and supereminent excellency of that thrice-sacred Booke, above all humane writings whatsoever. That which *David* said of *Goliath*'s sword, may be fitly applyed to the sword of the Spirit, *there is none so that*. And as of the river *Pison* in *Paradise*, that compasseth the land of *Havilah*, it is recorded that *there is gold*, and with an emphaticke, *the gold of this land is good : There is also Beellium, and the Onyx stone*. The other three rivers have nothing said of them in comparison of this first, though they doubtlesse had their severall commendations : So stands the case betweene this and all other Bookes,

1 Sam. 31. 9.

Gen. 2. 11, 12.

Prov. 31.

Job 1.

*Auferantur de  
medio chartæ  
nostra, præcedat  
in modum codex  
Dei. In Psal 57.  
Ego ad meos li-  
bros, & sæpe  
opto ut in erire,  
&c. Luther, in  
Genes. 14.  
Evangelici libri  
sunt & Aposto-  
lici, antiquissimi,  
Prophetarum  
oracula, quæ non  
manifestè instru-  
unt, &c. susci-  
piamus igitur  
ex sermonibus  
divinitus inspi-  
ratis questionum  
solutionem.  
Chemnit ex  
Theod. 11.*

Bookes, though *his genre* never so  
praise-worthy. Many daughters (so  
Authours) have done virtuously,  
but this excells them all. There  
was not such a man as *Job*, nor can  
there bee such a Booke as this in all  
the earth. Hence it is called *the Bible*  
that is, *the Booke*, by an excellency,  
as the onely Booke. And the Word  
is that which should bee ever soun-  
ding in our eares and the Scriptures  
as being to all other writings, as *Jo-  
seph* theafe was to his brethren, or  
as the Sunne to the lesser Starres.  
Hence that of Saint *Austin*, Away  
with our writings, that room may  
be made for the Booke of God. And  
that of *Luther*, I heartily hate mine  
owne bookes, and could with them  
out of the world, because I feare  
they keepe men from spending so  
much time in reading Gods Booke,  
the only fountain of all true wisdom.  
And that of *Constance* the Great,  
wherewith he opened the Councell  
of Nice; Yee have the New Testa-  
ment and the Old, which plainly  
instruct us what to judge in Divine  
matters.

matters. Out of these therefore let us fetch answers to all questions that shall be moved amongst us; as the High-priest did, of old, at the Oracle; for they have God for their author, and are the platforme of that wisdom that is in God himselfe, 1 Cor. 2. 6, 7. Excellent things are in Scripture-phrases said to be things of God, as tall trees, high mountains, famous cities, *I have wrestled with my sister, with wrastlings of God, said Rachel, that is, with great wrastlings, and have prevailed.* How much more may the Bible bee said to be of God (which sets forth its precious and pricelesse worth) sith he uttered some of it with his own mouth, and so might say as *Joseph* did once to his brethren; *Behold you see that with mine own mouth I speak, and wrote other some with his owne finger, as the Decalogue, Deut. 5. 22.* and so might say as *Paul* to *Philemon*, *I Paul have written it with mine own hand,* ver. 19. That one short Epistle to *Philemon* (sith we are fallen into the mention

Gen. 30 &

undisturbed

F

of

Sculptet obse-  
vat.

*Paulum quæ-  
stestuncque lego,  
videtur mihi in  
verba audire,  
sed tinnire.  
In breuitate  
verborum est lu-  
xuries rerum.  
Origen.*

of it) though about so low and ab-  
ject an object, so poore and petty  
a matter, as the receiving againe of  
a fugitive bondslave, yet with what  
admirable pithinesse and powerfull-  
nesse of speech is it set forth. *Plena  
luculentum & roboris epistola, singu-  
lis ferè verbis singula argumenta,*  
saith one. Not a word but hath its  
waight, not a syllable but hath its  
substance. Those Epistles written,  
as is pretended, by *Paul* to *Seneca*,  
they have his name indeed, but not  
the least dram or drop of his spirit,  
they favour not of his Apostolicall  
majesty and gravity, which shineth  
even in this the least of all his Epi-  
stles. As often as I reade Saint *Paul*,  
saith *Hierom*, me thinkes I heare not  
words but thunders. In fewnesse of  
words he hath all fulnesse of matter,  
saith *Origen*, and sets a grace and a  
glosse upon meane matters, in his  
manner of handling them. How  
much more which he treats of Pre-  
destination, or any such profound  
mystery; as in that lofty and lively  
Epistle to the Romanes, which *Me-*

*lancthen*

lanthorn was wont to call the confession of our Churches, and thought it time well spent to goe over it a matter of ten severall times in his ordinary Lectures. The truth is, it is such as never could any man think speake or write sufficiently of its worth and excellency. M. Perkins adviseth in reading the Scriptures, first to beginne with the Gospel of Saint *John*, and this Epistle to the Romanes: after, with the Prophet *Esay*; because these three bookes bee as the keyes to open the right understanding of the rest. Saint *Jerome* doubts not to affirme of that prophetic of *Esay*, that whatsoever other peece there is of holy Scripture, whatsoever mans minde can conceive, or tongue expresse, is contained in this one booke. *Esay* himselfe calls it a great Booke, wherein but little was written, chap. 8. 1. We may safely call it a little booke, wherein great things are written: even those *mirabilia* of the Law, and *magnalia* of the Testimony or Gospel, for so that Prophet in the same

*Quicquid est  
sanctarum scri-  
pturarum, quic-  
quid potest hu-  
mana lingua pro-  
ferre, aut sensus  
concipere, in eo  
volumine conti-  
netur.*

Hos. 8. 12.

Esay 8. 10.

μαρτυρία

chapter divides the holy Scriptures into the Law and Testimony, as into its integrall parts. To the Law, saith he, and to the Testimony. Now the Gospel is often called the Testimony (by Saint *John* especially) because it testifies of Christ, whose very name, *Jesus*, is a short Gospel, the very summe and substance of all the good newes in the world. The nativity, preaching, persecution, apprehension, death, resurrection, ascension of our Saviour, yea and latter coming to judgement, is lively set forth by this one Prophet *Esay*: whence hee was called by a Father *the Evangelicall Prophet*. The Babe of Bethlehem is wrapt up, as it were, in the swathing-bands of both Testaments. Christ is both the subject and object, the Authour and matter of the Scriptures. This makes much to the setting forth of their worth and excellency: for he is the *chiefe of ten thousand*, and we (if ever we will profit by hearing, teaching, reading) must have our eye turned toward Christ, as the face of the

Cant. 5. 10.

Cheru-



Cherubims were toward the Mercy-seat. For this hee is called *the Word*, not onely by Saint *John* often, but by Saint *Luke* also, Chap. 1. 2. because hee is the matter and marke of the Word; scarce a leafe or line in the Bible, but some way leads to Christ, as the Starre did the Wise-men, and even point him out, as *John Baptist* did, with an *Eccce Agnus Dei*, Behold the Lambe of God which taketh away the sinnes of the world. In the Old Testament we have bookes Priestly, Princely, and Propheticall. As in the New, the Gospels are regall, shewing that Christ was King of the Jewes; the Epistles more Sacerdoticall, beginning and ending with praises and prayer, (those sacrifices of the Gospel) and the Revelation is moerly propheticall. Hence that of our Saviour, *Search the Scriptures*, for they are those that testifie of mee. Now Christ is the most excellent and praise-worthy person in the world, *the fairest among men*, worth tenne thousand of us, as the people

τὸ ἄλφα.  
Propter articu-  
lum ad filium  
Dei refert.

John 5.

2 Sam. 18. 3.

said of *David*. Looke upon him as he stands described in the Text. For his nobility, he is *Gods owne Sonne*; for his riches, he is *hoyre of all things*; for his wisdom, *he made the Worlds*; for his eminency, hee is *the brightnesse of his Fathers glory*, and the expresse image of his person; for his might, *he upholdeth all things by the Word of his power*; for his merits, he hath *by himselfe purged our sinnes*; for his preferment, he *sate downe at the right hand of the Majesty on high*. Loc this is. He whom the Scripture treats of, yea this is he who treats with us in the Scriptures; and hath therein made us a pithy and perfect draught and description of himselfe. Saint *Chrysostome* falling occasionally into the commendation of *S. Paul*, feared much, lest with the slenderesse of his stile he should rather lessen, than to the life set forth the worthy praises of so praise-worthy a person. And *Gregory Nazianzen* speaking of *Basil the Great*. There wants but his owne tongue, saith hee, to commend him with.

*Ne tamē viri  
laudes oratione  
sua elevaret  
magis quam  
exornaret.*

# A Treasury of holy Truths.

71

An exact face, saith the Oratour, is  
seldome drawne but with disadvan-  
tage: and therefore great *Alexan-  
der* forbade his portraiture to bee  
painted by any other than *Apelles*,  
or carved by any but *Lysippus*, men  
famous in those faculties. But here  
there is no such thing to bee feared,  
because Christ the Matter is also  
Authour of the holy Scripture;  
whence it is cal'd *the word of Christ*,  
*Let the word of Christ dwell richly in  
you in all wisdom.* Any the least re-  
lation to the Lord Christ, is that  
which innobleth and raiseth the  
worth of any thing. Bethlehem,  
where he was borne, is therefore,  
though *the least*, yet *not the least* a-  
mong all the cities of Judah, *Mat.*  
*2. 6.* with *Micah 5. 2.* And *Rev.*  
*7.* of those that were sealed, as a-  
mong the sons of *Leah*, *Judah* hath  
the preheminence, for alliance to  
Christ according to the flesh; so a-  
mong those of *Rachels* side, *Neph-  
thalie* is first reckoned for his dwell-  
ling in that tribe at Capernaum;  
which is therefore, also said to bee

*Pisto es pulchre  
absolutam, sa-  
ciem ram d. niss  
in pejus effin-  
gunt.*

*Coloss. 3. 16.*

Mat. II.

Mat. 9.

Ezechiel.

Coloss. 3. 16.

1 Tim. 4. 15.

Isaiah 61.

Mark 16.

1 Thess. 2. 12.

1 Thess. 2. 12.

1 Cor. 3. 3.

*lifted up to heaven, because there he dwelt, and there hee preached this Word of the kingdom, yea of Christ the King: which should therefore familiarly dwell in us, as a household guest; yea it should in-dwell in us, as the word there signifies, and as Paul bids Timothy, Be thou in these things, give thy selfe wholly to them, that thy profiting may appeare to all. Yea it should in-dwell in us richly in the best roome, as a welcome and well-knowne guest. Entertaine it not in the care only, as in the porch or out-rooms, but let it lodge, yea dwell worthy of Christ (whole Word it is) in your mindes, memories, affections, conversations. Get a Bible stamp't in your heads, and the counterpane thereof engraven in your hearts, Heb. 8. 10, that ye may be manifestly declared to be the epistle of Christ, (which is the crowne of all commendation, and that which actuates, with acceptation and life, all other good parts and practices) written not with ink, but with the Spirit of the living God, not in tables*

of

of stone, but in fleshy tables of the heart. This is to be delivered up to the forme of doctrine delivered unto us in the holy Scriptures: this is to bee cast into the mould of the Word (as the believing Romanes were) and were therefore famous for their faith throughout all the world. This is to let the Word of Christ dwell richly in us, in our very hearts, (as the two tables were hid up in the Arke of the Covenant) and that in all knowledge, which the Scripture counts and calls the onely riches wherewith the heart should bee stored, as a rich mans house is fraught with stuffe in every corner. *I counsell thee, saith Christ, to buy of me gold tried in the fire, that thou maist be rich: buy this truth, but sell it not, saith Salomon:* and the Queene of Sheba took his counsell. She prized his wisdom above gold, and therefore presented him with abundance of gold: sweeter it was to her than the sweetest odours, and therefore shee came to him with Camels laden with the best

Rom. 6. 17.  
et de baptis-  
mo: 1. 17.

Rom. 1. 8.

Rev 3. 18.  
Prov. 23. 23.

1 Chron. 9. 1.

*Tanti vitrum ?  
quanti verum  
margaritum ?  
Terrell.*

best spices. Dearer it was to her than the dearest gems and jewels, therefore she found in her heart to part with the most precious stones and ingots, in exchange for it. She had learned, belike, out of *Salomons* workes, ere she saw him, that *Wisdom* is more precious than rubies. But say there may be something named that is better than rubies : why, all the things thou canst desire are not to be compared unto her, *Prov. 3. 15*. But where is it to be had ? and how to be atchieved ? by digging in the Mine of the mystery of Christ crucified : the doctrine whereof is by an excellency called *Wisdom*, *1 Cor. 1. 24*. even the *wisdom* of God in a mystery, *1 Cor. 2. 7*. And like as men by studying the Statute-booke, become worldly-wise and politikes, so by searching the Scriptures, truly wise to salvation : and he is the wise-man indeed that makes sure of that. As on the other side, the *wise men* are *shamed*, saith the Prophet, *they are dismayed and taken* (to wit, in their owne

owne craft.) But what may bee the reason? *Behold they have rejected the Word of the Lord, and what Wisdom is in them?* Of that Queene of *Sheba* the *Chronicles* of *Ethiopia* report, that her name was *Atachide*, that shee had a sonne by *Salomon*, whom she called *David*, and made him heyre of that great Empire now called *Persia* *Johns* country, and that she tooke backe with her twelve thousand Jewes, of every Tribe a thousand. And because the noblest men of that land doe vaunt themselves to be of the blood of *Israel*, although they have received the *Gospel*, yet retaine they *circumcision*; not that they thinke it necessary to salvation (say they) but to keepe still the prerogative of their blood. But what prerogative had the Jew? and what profit was there of *circumcision*? Much every way: chiefly because unto them were committed the *Oracles of God*. This is set forth with a *ἑρμηνεία*, a prime priviledge, and precellency of *promises* to the Jewes above all o-  
ther

*Apoc. 1. 19.*  
*1 Cor. 3. 19.*  
*1 Cor. 8. 9.*

*Phil. Moenrus*  
*de verit. rel.*  
*(brill. cap. 26.)*

*Rom. 3. 2.*

\* A 212.  
Eph. 1. 12.

3 Chron. 15. 2.

Serabo lib. 16.

ἡ ἀρετὴ ἡ ἀρετὴ  
ἀβγδ εἰς πρῶ-  
τον δευτέρῳ.  
In Epinomide.  
ἀρετὴς τῆς  
Θεοῦ, &c. In  
Theoretico p.  
176.  
In Timæo.

ther nations, who are therefore said  
to be *Without God in the World*, be-  
cause without the word of God; as  
elsewhere Israel is, one time, said to  
have been *without God*, because  
*without the Law*, and a *teaching*  
*Priest* to expound it. Some few  
sparks stollen from Scripture have  
cast such a lustre on the writings of  
Heathens, as hath made them seeme  
divine. And those, among the Phi-  
losophers, as had walked within the  
warmth of this Sun, and were but  
tanned a little therewith, have beene  
esteemed most excellent. As *Pytha-  
goras*, who is said to have had con-  
ference in mount Carmel; *Phocyli-  
des*, whose verses are plainly transla-  
ted out of *Moses*; *Plato*, who affir-  
meth that the most divine Word  
made the world; that a conformi-  
ty to God is the blessednesse of a  
man; that this conformity consists  
in knowledge, righteousness, and  
holinesse; that God made time to-  
gether with the world; that hee  
will dissolve the world when hee  
pleaseth; that in the revolution of  
so



so many yeares, men shall be just in the same state wherein they had beene, while alive. He had heard of and hammered at that *miraculum*, the Resurrection, spoken of, *Math.* 19.28. and called elsewhere the *restoration of all things*. As for those Philosophers that lived *in these last dayes*, (as the text calls them) the dayes of the Gospel, though they renounced not their superstitions, but remained obstinate Heathens, yet they are noted for more divine than those of their sect that went before them. This is to be seen in *Seneca*, of whom *Lipsius* writes thus: A brave man he was, surely, and of a brave spirit, and infuseth the same into them that reade him. The like may be said of *Pliny*, whose naturall History is, in *Erasmus* his judgement, a rich treasury, yea a very world of things that deserve to be knowne of all men. And for *Plutarch*, hee so excells his fellowes, that when the question was propounded to that learned *Theodorus Gaza*, what authour hee would chiefly

*See gradum  
morum. Acta  
Acta 3.11.*

*Magnus, & ma-  
gni animi ille vir  
fuit, & hunc  
certe laudibus  
suis infundit.*

*Theaurus, imo  
vere mundus  
rerum cognitu  
dignissimus.*

chiefly chuse to reade, if it were so that he must be confined to one; he answered, *Plutarch*. Something might here bee said (though somewhat out of place) touching *Sibylle's* verses concerning Christ, whereby *Marcellinus* and *Secundianus* are reported to have been converted to Christianity; as divers were from Popery, in those darke times, by the writings of *Chaucer* \*. It is no absurdity to grant, saith one, that some of the *Sibyls* were stirred up by the holy Ghost extraordinarily to prophetic of Christ among the Gentiles. And *Japhet* scattered, in his Europe (saith another) the doctrine of the promised seed, which when it beganne once to slip out of mens mindes, was collected and conserved by the *Sibyls*. And hence the Hea-then Sages, saith he, fetcht whatsoever they held aright touching God, the immortality of the soule, the continuance of Empires, &c. *Suidas* tells us that *Phocylides* his verses are merely stolen out of the *Sibyls*. And of what esteeme they were

*Satis constat*  
*Secundianum*  
*pictorem &*  
*Marcellinum*  
*oratores Sibylle*  
*versibus confide-*  
*ratu, Christianos*  
*factos esse. Ro-*  
*manus in Virg.*  
*Elog. quartum.*  
 \* *Acts and Mo-*  
*nium.*  
*Bisfield on the*  
*Coloss. fol. 117*  
*Neand. Chro-*  
*nicon. p. 1.*  
*Monster Cos-*  
*mog. lib. 2.*

were

were of old among the Romans, is knowne as well by that relation in *Gellius*, of an old woman that brought first nine of her bookes, which she stiled divine oracles, to *Tarquinius Superbus*, and requiring an unreasonable rate for them, was turned off with disdain; but after she had burnt fixe of them, received the whole price for the three that remained. As also by their consulting with them upon any important affaire of state, and their care to keepe them close in their *Archivi*, appointing fifteene select men to that office, as an office of honour to them in that State. How much more was it then to the Jewes above all nations, that to them were committed the Oracles of God, those lively and life-giving Oracles? He shewed his Word unto Jacob, his statutes and his judgements to Israel. He dealt not so with other nations, &c. *Psal.* 147. 19, 20. They had other blessings, as gold and silver in abundance, but this they want, that is better than both, *Psal.* 19. 10. Like

*Gell. lib. 1. Artic. 1. 19.*

*Gellius lib. 1. 19.*

*Act. 7. 38.*

Gen. 17. 10, 11

Math. 13. 17.

Exod. 25. 10.  
10. 17.

Neh. 9. 13.

Prov. 11. 10.

as *Ismael* had twelve Princes to come of him, but *with Jacob* will I *establiſh my covenant*. This was a mercy worth having, this was the *Temple* that *ſanctified the gold of the Temple*, all other priviledges whatsoever. The mercy-seat was no larger than the *Arke* wherein were the two tables of the *Testimony*, to ſhew that Gods ſpeciall mercy is ordinarily confined to ſuch as have his Word and Ordinances. Hence thoſe holy Levites recount and reckon it for a high favour to the people of *Iſrael*, that God came downe alſo upon mount *Sinai*, and ſpoke with them from heaven, giving them right judgements, true lawes, good ſtatutes, &c. This was a worthy gift indeed, one of thoſe good gifts and perfect givings that came from above from the Father of lights, and ſhould therefore bee highly prized, as a principall favour. *Have not I written to thee excellent things in counſell and knowledge ſaith God* the word ſignifies precious and princely things, ſweet and ſingular



Deut. 17. 19.

Weems his  
Exercit.  
pag. 119.

Turk. hist.

Bachelcerus, or  
Zenocaro.

sisters, and singing of Psalmes. The King of Israel was not onely commanded to reade, but to write out the Law: yea the Jewes say, that if Printing had then bene found out, (as it was, say some, long since among the Chinois) yet was the King bound to write out two copies thereof with his owne hand; one to be kept in the treasury, and another to carry about him continually, as a companion fit for a king. The Persians have a custome at this day to present a rich Alchoran (which is their Bible) to the Princes, to whom they send Ambassadors. *Charles* the fifth, when hee was baptized at Gaunt in Flanders, had seven princely gifts bestowed upon him at the Font. His father gave him the Dutchy of Luttenburg, another a silver head-piece, another a golden sword, &c. the Abbats gave him a faire Bible with this inscription; *Scripturam, Scilicet the Scriptures.* Bishop *Lainez*, among others of his traine that gratified King *Henry* the eighth

eighth with a New-yeares gift, according to the custome, when some sent gold, some silver, some a purse full of money, some one thing, some another, he presented a New Testament, with a napkin, having this posie about it, *Fornicatores & Adulteros judicabit Dominus, Whoremongers and adulterers God will judge.* The Scriptures, hee knew, would deale plainly with him, and tell him that which others durst not. *Alphonso* King of Spaine and Naples, was wont to bewaile the case of Kings for this, that they, hearing with other mens eares, could seldome heare truth, and therefore he held himselfe happy in his *Ante Magistri*, his bookes; his *Bible* especially, which he is reported to have read over fourteene times in course, together with *Lyra's* and other mens notes upon the Text. *Averroes* the Philosopher so madly admires his master *Aristotle*, that he affirmes there is no error at all to be found in him: that his tenets were the cleafe truth, and his

Acts and Mon.  
fol. 1594.

Sphinx philos.

Alfred. Chronol.  
p. 466.

judgement the utmost bound and extent of humane understanding : that *Aristotle* was the rule and sample that dame Nature invented, whereby to set forth mans utmost perfection. Yet *Aristotle* denyes, Gods particular providence, teacheth the worlds eternity, permits women to make abort otherwhiles, to cast out their misshapen babes, to keepe those lascivious pictures of the gods that had beene confirmed by custome, &c. *Cyprian* was wont to call to *Paulus Concordiensis* his Notary for *Tertullians* works, with a *Da magistrum*, Reach mee hither my master. Yet *Tertullian* was a man, and had his errours : toward his later time he fell into *Montanus* his heresie, and wrote sharply against the better side. Good therefore is the counsell of our Saviour, *Call no man master upon earth, for one is your master, even Christ*. Give your selves up to God, as the *Macedonians* did, and unto his anerring *Apostles* and *Prophets* by the will of God. *Justifie his Word with the*  
Pub

*Iohnstonus*  
*de Natura con-*  
*stantia, p. 117.*

*Strinxit cala-*  
*mum adversus*  
*Orthodoxos, Al-*  
*sted. Chronol.*  
*pag. 432.*

*Mat. 23. 10.*  
*2 Cor. 3. 5.*



Publicans, *Luke* 7. 29. Sanctifie it by sanctifying all by the Word and Prayer, as the Apostle speakes of meates and marriage: *Glorifie* it, as they did, *Act.* 13. 48. or as some copies reade, *receive it* with joy and admiration, for then *there is a blessing in it*. Set your selves to shew your high esteeme of it, when it is read: as the people stood up in *Nehemiah*, and our Saviour, for our example, at Nazareth: yea, as *Egdon* that Heathen, though a fat unweildy man, yet, for reverence sake, he stood up to heare the Lords message: and this he had learned, belike, from the custome and practice of Gods people:

ἡ δὲ ἑκκλησία

1 Tim. 4. 5.

ἡ δὲ ἑκκλησία

ἡ δὲ ἑκκλησία

Esay 65. 9.

Nehem. 8. 5.

Luke 4. 16.

Judge 3. 20.

Numb. 23. 18.

Sect. 3.

**T**Hirdly, are the Scriptures of God? this may further inform us of their purity and power. *Every word of God is pure*, saith *Salomon*, yea purer than silver seven times tried in a furnace, saith *David*. And the

Prov. 30. 5.

Psal. 12. 6.

Roman. 1. 16.  
Iam. 1. 21.

Heb. 4. 12, 13.

French hist.

Ioh. 4. 19.

Gospel is the power of God to saluation, saith Paul : such as is able to save your soules, saith James, managre the malice of all the powers of darkness. Yea, the Word of God, saith our Authour, is lively and powerfull: and it shall well appeare too, for it is sharper than any two-edged sword, piercing even to the dividing asunder of soule and spirit, (and that cuts verry neare) of the joynts and marrow, and is a discernor of the thoughts and intents of the heart, which mans law maddles not with, further than they are some way discovered : as in a Gentleman of Normandy, put to death by the Parliament of Paris, for an intent he had to kill king Francis the second, which hee had revealed to his Confessour. Otherwise thought's free from the censure of earthly Courts and Consistories. But this pure and powerfull Word of God searcheth the heart, risseth the reines (those seats of lust, and most abstruse remote parts in all the body), yea it risseth up soule-secrets, it tells a man all that ever he did,

did, as the said of our Saviour; it  
 ferrets corruption out of its lurking-  
 holes, and tels false *Gehaz* of his  
 Olive-yards, and other purchases,  
 which hee had only meditated. It  
*searcheth Ierusalem with lights*, it  
 descends into the lowest holes of  
 the heart, and discryes it to bee, as  
*Adambeseks* table was, a palace of  
 pride, a dungeon of darknesse, a  
 dunghill of uncleannesse, a world of  
 contemplative wickednesse, a very  
 pethouse of all sorts of paltriment.  
 In this sea there is not only *that Le-  
 viathan* (some familiar Devill that  
 plaies *Rex*) but *creeping things in-  
 numerable*, crawling bugs and bag-  
 gage vermin, vaine thoughts, which  
 are very finnes, *Ier. 4. 14.* carnall in-  
 tentions, which this spirituall Law  
 takes hold of, and interprets for ex-  
 ecutions. As in *Balaam*, who is said  
 to *arise and fight with Israel*, *Iosb.*  
 24.9. which yet he did not, because  
 he durst not, but his will was good  
 to it, therefore he did it. And the  
 Heathens saw something of this by  
 the dimme light of Nature, as ap-

2 King. 5. 26.

Iudg. 1. 7.

Psal. 104. 25,  
26.

*Sed feri dicitur,  
 quod tentatur,  
 aut intenditur,  
 Ribera in Amos  
 9. 5.*

*Incessa est, &  
sine stupro que  
stuprum cupit,  
Seneca: in decla.  
Que quia non  
licuit, non facit,  
illa facit, Ovid.*

peares by him who judged that *An-  
riochus* therefore died loathsomely,  
because that hee had a good will to  
burne *Diana's* temple. But behold  
the Word of God goes further; for  
it markes and meets with a *noctur-  
nall pollution*, an *obscene dream*, yea  
an involuntary evill motion, or ere it  
come to consent, though it only passe  
thorow the soule, as a post by the  
doore, or as a flash of lightning in  
the ayre, or as a Dive-dapper on the  
water: Though it be but as a dream  
only, not as *Pharaohs* dream, which  
he could remember in the morning,  
but as *Nebuchadnezzars* dream,  
which he had utterly forgot. Well  
therefore might our Apostle pro-  
ceed and say, *Neither is there any  
creature* (no not of the heart) *that is  
not manifest in its sight*, that is, in the  
sight of this divine Word; (for so I  
would read the text.) Thoughts  
are infinite, nimble, quick and in a  
secret place; yet are all these things  
*γυμνα* naked for the outside, and  
for the inside, dissected, quartered, &  
as it were cleft thorough the back-  
bone

*παραχρη-  
σμενα.*

bone (as the word there signifies,) before the eyes of it, wherewith we have to deale. It is recorded of *Moses*, that being sent on his foster-fathers quarrell against the King of *Ethiopia*, (whose daughter he afterwards married, and was therewith upbraided by his brother and sister) to the end that hee might make a speedy onset, he tooke his journey through the wilderness, wherein were flying Serpents very deadly; which to expell he trained certaine birds, in whose nature he discerned an antipathy with those serpents, whereby he scoured the coast, and so suddenly surprized the City. Such cockatrice egges are hatcht in our hearts, whence issue a brood of deadly stinging lusts: which to dispell, we have Gods holy Word to cleare the passage that the King of glory, with the troops of his royall graces, may enter the fort of our soules. *Now are yee cleane by the Word that I have spoken unto you,* saith our Saviour to his Disciples; and to his Father in their behalfe,  
*Sanctifie*

Huet of Const;  
ex Iosepha.

John 15.3.

John 17. 17.  
Psal. 19. 8.

Psal. 119. 11.

2 Cor. 10. 3.

1 Pet. 3. 11.

Luke 10. 18.

Math. 12. 43.

2 Cor. 10. 3.

1 Pet. 3. 11.

Luke 10. 18.

Math. 12. 43.

2 Cor. 10. 3.

1 Pet. 3. 11.

Luke 10. 18.

Math. 12. 43.

*Sanctifie them by thy truth, thy Word is truth. The sword, that is the Word of the Lord is cleane, and makes all cleane within and without, being as a dagger in the throat of wickedness, to let out the life-blood thereof. Thy Word have I hid in my heart, as an amulet, that I might not offend against thee. It drives out corruption, as the East wind did the locusts of Egypt into the sea, and dispossesseth that uncleane spirit that had entrenched himselfe in the heart, setting up there his sences, and billeting his souldiers there, to fight against the Soule. It makes him fall as lightning from heaven, as our Saviour sayth, from the heaven of mens hearts, to walke sad and solitary in dry places, seeking rest, but finding none. All places to him are dry and desert (though otherwise never so pleasant and populous) where he may not be suffered, by this mighty Word there preacht, to rest and roost in the hearts of the inhabitants : neither takes this soule feind any more content.*

rest to bee there, than men do to walke in a wast and waterlesse wilderness. The legion therefore befought him much, that though hee had cast them out of the man; yet he would not cast them out of that coast: for that were as bad as to *command them to go into the deep*, that is to confine them to hell (such it is their heaven to do hurt) but suffer them to bee thereabouts, because the knowledge they had got of that countrey men, would bee a more compendious way and course to destroy them, than if they should be forced to go further, where they had no such intimate acquaintance. Now therefore if among profane Gergesites (that prefer a swine'sty before a sanctuary) they find a *house* (that is, a heart) *empty*, (to wit of Gods holy Word, that should have been laid up therein as a sovereign preservative) *and swept* (of graces, but) *garish'd* (with vice) for he is a foule spirit, and solaceth himselfe in spirituall sturishness) thither he resorts, and there he resides, *holding*

Mir. 5. 10.

Luke 8. 31.

*Hic tam deusfi-*  
*cam ora domini-*  
*ca praesentat.*  
*Petrus Blesens.*  
*Immundus divi-*  
*tur. 1 Affe-*  
*ctans, quia dili-*  
*git immunda.*  
*2 Persuadens,*  
*quia suadet im-*  
*munda.*  
*3 Habitans,*  
*inhabitat corda*  
*immunda,*  
*laco. de Vozz.*

*the castle in peace,* saving that sometimes the Word comming in the power of it, disquiets him, gashing and goring the evill conscience, with unquestionable conviction and horroir : The law was given on mount Sinai that gendreth to bondage, a place full of bushes and briars (whence also it hath its denomination) and not unfitly, because like thornes, it pricketh and vexeth the spirits of evill-doers, with a spirit of bondage. It was also given in fire, and that fire is still in it, and will never out. Herce those terrours which it eft-soones flasheth in the faces, and startleth the soules of such, as are not altogether *αἰσχρογνώσις* arrived at that dead and dedolent disposition, that those living Oracles (*Act. 7. 38.*) cannot possibly pierce them. If the conscience be not utterly cauterized, the Law will convince the judgement (it is the Gospel only that can convince the affections) and ingender in it a spirit of bondage and feare. See this in *Herod, who heard John, and did many things,*

Eph. 4. 19.

*πνευμαδολίας*  
Rom. 8.  
*δουλείας.*  
2 Tim. 1. 7.



things, or as other coppies read that text, *he doubted much*, was exceedingly amused, amazed, knew not what to think, or which way to look, when the word came so close, and did eat upon his conscience as a moth, *Psal. 39.11*. This set him at a stand, and stickled sorely with him. Now if after conviction men run away with the bit in their mouths, as *Herod* did, and will on in sin whatever come of it; *their sin abideth*, as our Saviour said to the Pharisees; and conscience, though now silenced, will have a time to tell them their own. It was not long ere *Herod* saw *John Baptists* head, which he had lately cut off, in our Saviours fame, as *Theodoricus* that tyrant did the head of *Symmachus*, whom he had slaine, in the mouth of the fish that was set before him, *Math. 14.1*. At that time *Herod* heard of the fame of *Jesus*, and he said to his boyes. *This is John Baptist, he is risen from the dead*. The Jewes of that time, (and he it seemes for company) had embraced that doctrine of the

πολλὰ ἐπίστα

John 9.41.

τῆς παλιν  
αὐτοῦ.

*Michas 4. 2. 3.*

the Pythagoreans touching the transmigration of soules out of one body into another. Therefore *John*, saith he, is surely revived in *Jesus*. This might be his opinion then, and more that he tels the trouble of his mind to his servants for a secret, hoping, belike, the world should be nere the wiser. But it fell out, wee see, somewhat otherwise; for that which he spake then in secret, is now preached on the house-top. This was but one of the Devils *anulynes*, and would not do the deed. He betakes him therefore to another course, and will be a Sadducee another while: a sect that denied the Resurrection of the body, and the immortality of the soule; that so he might blunt the sting of his awakened conscience, that haunted him like a fury, for the slaughter of the innocent Baptist. Thus much may be gathered out of *Matth. 16. 6.* compared with *Mark. 8. 15.* *Hec est enim vis Verbi Dei*, saith *Beza* on that text. This is the mighty worke of the Word on an awakened conscience. *God smites the earth;*

earth, that is, earthly-minded men that are no better than earth, earth, earth, when they hear the Word of the Lord; With the rod of his mouth, and with the breath of his lips doth he slay the Wicked. These pharisees, for instance, that were *totius mundi & reipublice inimici*, as one speaketh; *centiam compuncti*, as one speaketh; for why? they had made void the counsell of God, when they heard our Saviour refusing to be reformed, hating to be healed; whereas diverse of the common sort, who had by their instigation crucified the Lord of glory, when the Word came close, and found them out in their sins, were pricked at heart, they felt their sins as so many stings of an adder, prick of a dagger, yea as so many barbed arrows in their flesh, and were added to the Church. To the former, Gods Word was a saw of death to death; the axe thereof laid to the root of their rotten consciences, cut them down as fuel to hell-fire. To the latter, it became a saw of life unto life, a seed of immortality.

II. 11. 4.

Math. 22. 15.

in Hittor.

εστὶν ὁμοιωσι

Act. 2. 37.

Prov. 23. 32.

σκέλεος ἐν  
σπλάγχνοις

2 Cor. 12. 7.

Math. 3. 10.

2 Cor. 2. 16.

tali-

Iam. 4, 5, 6.

Hof.

talitv, an effectuall instrument, not of conviction only, but of conversion also. For think ye (saith S. James) *that the Scripture saith in vaine, The spirit that is in you, &c.* doth it shew you your naturall corruption, and no more? Not so: for it *saith not* only, that is, convinceth; but it *giveth more grace*, it converteth also. It brings not only to the birth, as *Ephraim that foolish child*, but carrieth the soule thorough the narrow womb of repentance into the light of eternall life. And this is the powerfull and proper effect of the good Word of Gods grace, ever good to them that are good, *Mic. 2. 7.* or that but wish to be good, *Psalme 119. 4, 5, 6.* It is indeed like the water of jealousie, *Num. 5. 27, 28.* For when it is received into a good and honest heart, it clears it and makes it fruitfull: as when into a corrupt heart, it rotteth it and makes it worse. *Abigails* speech smote *Nabal* into a qualme that caused his death, when the same tongue blessed *David* and drew blessing from him.

Rabab

*Rahab* was melted with that message wherewith the King of *Jericho* was hardened. *Mamab* to the rebels turned into putrefaction and stank. *Moses* his rod while hee held it in his hand; budded and brought forth fresh almonds; the same rod when he cast it from him, turned into a Serpent. The living words of dying Prophets took hold of those refractories in *Zachary*, and slew them. Those two witnesses are by some interpreted to bee the two Testaments, the Old and the New. Gods giving power unto them, is the authorizing of them. They are cloathed in sackcloth, that is disguised and obscured, hidden from the vulgar, they spit fire, as it were, and plague their enemies as the Arke did the *Egyptians*. But who are they? Saint *Austin* answers: The Word of God is adversary to none, but such as are adversaries to themselves, and such as shall (in that name) have him for their utter enemy at length, who shall come in flaming fire rendering

2. 1. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

*Zach. 1. 6.*

*Aduersarius est  
nobis quoadiu  
sumus & ipsi  
nobis: quoadiu  
tu tibi inimicus  
et inimicum ha  
beris seruum  
Dei, Aug.*

H

ven-

1 Thess. 1. 8.  
Math. 11. 20.

Acts 13. 46.

Psal. 119. 48.

Acts 17. 31.

Σαλμὴς οὐρανός  
Ephes. 2. 2.

# The true Treasure: Or,

vengeance to all that know not God,  
and obey not the Gospel of our Lord  
Jesus Christ. Then shall hee shake  
such off, as doff off his feet, when they  
come to him for salvation, and wor-  
thily; for they have prejudged  
themselves already unworthy of eter-  
nal life, because they have put away  
from them the Word of life, which  
they ought to have pul'd to them,  
rather with both hands earnestly, as  
David did; and is therefore now  
triumphing in heaven, as one that  
did not the will only, but the wills  
of God: when others chose rather  
to do not the will, but wills of the  
flesh, and do therefore of the flesh  
reape corruption, Gal. 6. 8. Surely  
as the raine cometh down, and the  
snow from Heaven, and returneth not  
thither, but watereth the earth, and  
maketh it bring forth and bud, that it  
may give seed to the sower, and bread  
to the eater: So shall my Word be  
that goeth forth out of my mouth: it  
shall not returne unto me voyd;  
but it shall accomplish that which  
I please, and it shall prosper in  
the

*the thing Whereunto I sent it, saith  
the Lord.*

May 15. 10. 12

Section 4.

**F**ourthly, are the Scriptures of  
God? This may further informe  
us of their perfection and sufficien-  
cy to our salvation, as proceeding  
from God Al-sufficient, from whom  
comes every good gift and perfect  
giving. All Scripture as it is given  
by divine inspiration, so is it profit-  
able to all purposes, to teach truth,  
convince error, correct vice, direct  
to vertue, comfort under the crosse,  
that *the man of God* (Minister or o-  
ther) *may be perfect and entire, want-  
ing nothing.* *The Law of the Lord*  
*is perfect,* saith David: the whole  
book of God is perfect, with an of-  
fensall perfection, & every part ther-  
eof with an *inward* perfection. This  
cannot be said of the law of nature or  
book of the creature, as now since  
the fall. The heavens indeed declare the  
glory of God, & as reall possibler of  
the Divinity, and *that which may be*

1 Tim. 3. 16.

Isa m. 1. 4.

Psal. 19. 7.

Rom. 1.19.

Τὸ θεῶν

τῶ θεῶν.

καλαρίωνας.

Acts 17.27.

Veram tam fa-  
cile veram reli-  
gionem invenire  
possum quam  
falsam convinci-  
re, de nat. deor.

knowledge of God is manifest in them as in a mirror or theater, even his eternall power and Godhead. *Cusanus* could say, that the World was *Deus explicatus*, God unfolded, of the divine nature, as it were, coppled out, and exemplified at large. But the knowledge hence gotten is slender, and unsufficient to salvation. Our eyes, alas, are now so dazeled, that the creatures are unto us as a clasped book, or as a thing written in ciphers. The Philosophers could only grope after God by the dim light of Nature, but in the wisdom of God, the world by wisdom knew not God, 1 Cor. 2.14. but did service to them that by nature are no gods: Gal. 4.8. *Tully*es wish was, that he could as easily discern the true God, as disprove the false. But that he might sooner wish than attaine, without the help of holy Scriptures. For as the Sun is not seen but by the light of the Sun, so neither is God known but by the Word of God. And as the Sun cannot be seen in *the*, (as the Schooles speak) in the circle



circle wherein it runs, but the beams  
of it only, not thole neither but as  
they are made visible by reflection. :  
So neither can wee see God in his  
Essence ; in his Word we may : his  
traîne at least with *Esay*, his back-  
parts with *Moses* ; wee can see no  
more and live, we need see no more  
that wee may live. Now if wee  
knock at the creatures doore for this  
knowledge, the depth must say, *It* Job 28. 14.  
*is not in me*, and the sea, *It is not with*  
*me*, &c. If they say otherwise, they  
lye as fast as *Rahabekah* did for his  
master. For no creature hath seen  
God at any time but the Son, and hee  
to whom the Son reveales him, saith  
our Saviour. And because it was im-  
possible to know God without God, he  
therefore brings men by his Word to  
the knowledge of himselfe, whom to  
know is life eternall, saith *Irenaeus*.  
Some few blind Notions, I deny  
not, are yet left in corrupt Nature,  
and to bee found still in some few  
that have not already tornethem out,  
that they may sin without controul,  
or at least lock them up in restraint.)

*Quis impossi-  
le erat sine Deo  
discere Deum,  
per verbum suum  
doceri homines  
scire Deum.  
Sic Hilarius,  
Hoc solum de  
Deo bene credi  
intelligimus, nil  
quod de se tradi-  
dam ipse sibi re-  
sit & a se  
existit.*

as the Philosophers that held the truth prisoner in unrighteousness, *Rom. 1. 18.* But these common principles are now, as it were, so depraved, defaced, and, as it were, covered over with cobweb, and other dross, (like the carved stones in the rubbish of a ruined Palace) as that they serve, but to render us inexcusable. Especially sith in men of corrupt minds, Gods image is wholly wiped out, and those remnants or footsteps thereof utterly extinct. When wine is poured out of a cup, the sides are yet moist, but when it is rinsed and wiped, there remains not the least taste or tincture thereof: Even so that glimmering of Divine light left in the naturall man is so put out by obstinacy in an evil course, that not the least spark thereof appears. He that is no more than a mere *animal*, that hath no more than pure nature in him, perceiveth not the things of God, as having neither sight nor light, or organ nor object illuminated: as the true Christian, who hath *his* *bead*,

*Supra.*  
1 Cor. 2. 14.

head, Ecclef. 2. 14. and God who commanded the light to shine out of darknesse shining upon his heart in the face of Jesus Christ. The Chineses use to say of themselves, that all other Nations of the World see but with one eye, they only with two. Sure it is that naturall men have but one eye, wherewith some thing they may see, that transcends not the light of reason. But for spirituall things they are *acuti obtusi*, more blind than beetles. To the Law therefore and to the Testimonies, for if any speak not according to these, it is because there is no light in them. The Law is a light, saith *Salomon*, a lamp and lanthorne, saith *David*, a light shining in a dark place, saith *Peter*. And the Grace of God (that is, the doctrine of Gods grace the Gospel) hath appeared, as a Beacon on an hill, or as the Sun in heaven, teaching us, the whole and sum of a Christians duty; *quia* that denying ungodlinesse and worldly lusts, laying peremptory nay to all such unfortunat desires, we should

2 Cor. 4. 6.

Describe of the Worlds cap. of China and Cathaja.

*Laesi si quando  
oculorum aciem  
in eadem minus  
vident, Lat.  
Viv.*

*Lex, lux.  
Prov. 6. 23.  
Psal. 119.  
2 Pet. 1.*

*impia.  
Th. 2. 17, 18.*

*Hæc tria perpetua  
meditanda ad-  
verbia Pauli.  
Hæc tria sunt vi-  
tæ regula sancta  
sua.*

*invidiam, di-  
scordiam, & in-  
concordiam.*

*Heb 9. 14.*

*Eph 4. 18.*

*live soberly, righteously, and godly in  
this present evil world.* Lo, here is  
our task in three words, such as the  
Scripture only can teach, and give  
us to performe. *Diodorus Siculus*  
tels us, that among the Egyptians,  
when any good man dyed, his holi-  
nesse, righteousnesse and sobernesse  
were wont to be commemorated  
and commended by his surviving  
friends. But these, alas, were but  
seeming vertues in thole poore Eth-  
nicks, or rather *shining fust*, beau-  
tifull abominations, *dead works*, as  
our Apostle cals them, because they  
proceeded not from a principle of  
life, that *life of God*, or godly life, to  
the which they were more stran-  
gers *through the ignorance that was  
in them* of Gods holy Word, the rule  
of righteousnesse. Hence it was, that  
all they did must needs be defective  
and insincere, and that not onely  
*quand fitment*, (as I have said) but  
*quand fymment*. For the ut most  
end they aimed at in al they did, was  
to be seen and to be talked of. All  
was theatricall, histrionick, hypo-  
criticall.

criticall. And so, they might excell  
(to see to) those that are truly fan-  
ctified, in morall vertues, and out-  
ward performances, as Actors upon  
a Stage may (for the outward re-  
semblance) go beyond them whom  
they personate, and whole acts they  
represent: witnesse those hypocrites  
in *Esay*, the Pharisees in the Gospel,  
and that proud Patriarch that first  
affected the name of Vniuersall Bi-  
shop, who was for his frequent fa-  
sting surnamed *Nestates*, or the Fa-  
ster. But this was neither of God,  
nor for God, and therefore *they have*  
*their reward*: such as it is, *their own*  
*reward*, not Gods, saith *Hierom*, they  
have what they look for. *Egregium*  
*vere laudem*, a poore reward God  
knows, but 'tis that they have cho-  
sen. How much better *David*, *In*  
*keeping thy Law*, saith hee, *there is*  
*great reward*, *Psal.* 19. 11. After  
he had once well waighed this in-  
sufficiency of that bigger book of  
the Creature (whereof there are  
three large leaves onely, Heaven,  
Earth, Sea, as *Clement Alex.* spea-  
keth,

*Isay 58.*  
*Matt. 6.*

*Iohannes ille, qui*  
*Gregorii Magni*  
*tempore, nomen*  
*Vniuersali E-*  
*piscopi affec-*  
*bat, à ieiuniis*  
*Nestata nomen*  
*obtinuit, Vili-*  
*rus.*

*Mirandam suam*  
*nun Dei, Micro-*

Hugo de San-  
cto Vict. lib. 2:  
de arca, cap. 3.

lieth, and three dark lessons only, as  
Hugo hath it, *Accipe, Balle, Fuge*;  
Receive Mercy, Returne Duty, Fly  
Punishment: but how to do any  
of these, it shews not) the Prophet  
wisely turns him to that lesser, but  
better book of the Scripture; which  
after he had highly commended for  
perfect and right, and pure and sure,  
and cleare and true, &c. hee sub-  
joynes (for his own and others en-  
couragement) that: for elder people  
that are all for profit, Gods Word is  
*more to be desired than gold*; and for  
the younger sort that are all for plea-  
sure, tis *sweeter than live-hony*,  
dropping from the comb. If any  
find it otherwise, its because their  
mouths are either out of taste, or  
fore. Honey causeth paine to exul-  
cerate parts, though of it selfe it bee  
sweet and medicinall. Hence chil-  
dren will not suffer it to come neare  
their cankered lips, which when  
they are well, they are well apaid of.  
So is it here: *Oh, how sweet are thy  
words into my taste: yea sweeter than  
hony to my mouth.* Devil, fould  
fatnesse

Deo 7118  
De 11114

cap. 111 1111111

cap. 111 1111111

cap. 111 1111111

cap. 111 1111111

cap. 111 1111111

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cap. 111 1111111

fatnesse and sweetnesse in Gods  
house, a feast of fat things full of  
morrow, of wines on the lees well  
refined and purified. Antichrist, I  
confesse, hath turned, what in him  
lyes, these wines into water, and  
this water into wormwood. He  
hath fed Gods people with Worm-  
wood, and given them water of gall to  
drink: so that not a few have dyed  
of the waters, because they were made  
bitter, ever since the falling star, (that  
notable Apostate) hath fallen upon  
the fountaines of Israel, the holy  
Scriptures, which they have dispa-  
raged and corrupted; yea ever since  
that third Angel poured forth his vial  
on the Sea; that is, say some, upon  
the Councell of Trent, it is become as  
the blood of a dead man, so that every  
living soule dyed in that Sea. Look  
how the fish dyed in Nilus, and the  
river stank when it was turned into  
blood, so that the people could not  
drink of it: So hath it fared with  
that Sea of Rome, since they have at-  
tempted to deprave and debate the  
Scriptures by that heathnish decree

Exy 16.

Ier. 9. 15.  
Rev. 8. 11.

Psal. 68. 36.

Exod. 7. 21.

of

of *Trent* : wherein they have every way equalled, (if not preferred) the Apocryphall books to the Canonicals, their Vulgar Translation to the Originals, their unwritten Verities to the written Word, and their traditions to the Scriptures. Not content with one Transubstantiation, (which yet is monstrous) they have endeavoured to bring in another, & worse : which is to change Articles of Faith into Fables ; and again, Fables into Articles of Faith. For the Scriptures, saith *Eckius*, *Hofius*, and *Herrmannus Colonienfis*, as touching the sense of them, are no more to be regarded than the fables of *Esop*, without the authority of the Church : The holy Ghost himselfe, saith one, is not to be heard, (according to their Tenet) albeit hee produce a testimony out of the Scripture, unlesse he can withal produce a testimoniall from the purple whore. The word written, say they, is a deafe and dumb Judge, a black gospel, inkerne divinity, a dead letter, Lesbian rule, nose of wax,

So said the  
Lieutenant of  
Lions concern-  
ing S. Paul's  
Epistles, Fox  
fol. 826.

D. Pridemur  
lett. de Testibus.

Coster, *Enchiri-  
dium*. 44.  
*Colloq. Wormac.*  
Ann. 57.



was matter of strife, seed-plot of controversies, and book of hereticks. Anno Domini 1523. It was objected by Doctor *Bennet* Chancellor of London, against one *Richard Butler*, that diverse times you erroneously and damnable read in a great book of heresy, certaine chapters of the Evangelists in English, containing in them diverse erroneous and damnable opinions, and conclusions of heresie. Thus have the Heathens changed the truth of God into a lye: Articles of Faith into fables, or worse; and so they have also fables into Articles of Faith. Witness those twelve new-coyned articles, gathered by the authority of Pope *Pius* the fourth, Anno 1564, out of the Councell of *Trent*, and added to the *Nicene Creed*, to bee received with oath, as the true Catholike faith, to be beloved by as many as shall be saved. *Tindal* reasoning with a great Doctor of those times, drave him to that issue, that he burst forth into these words; wee were better be without Gods Laws, than

*Hesius, Tom. 1  
ap. adv. Brentii:  
Proleg. pag. 530  
Pigg. l. 1. Hier.  
Ecclesi. 2. pag. 8*

*For Martyrolog.  
fol. 735.*

*Rom. 1;*

*Ex Valla jura-  
menti de professi-  
one fidei in O-  
mniphrio.*

*See these 12  
Art. in the Ep.  
dedic. to B.  
Levels works.*

the

For Martyrol.  
fol. 981.

Hofius de ex-  
presso Dei verbo,  
pag. 99.

Tolet. cas. consl.  
lib. 4. cap. 3.

Cade of the  
Church, p. 68.

the Popes. The Popes interpreta-  
tion, saith *Hofius*, what ever it bee,  
yet though it seeme never so much  
to oppugne the Scriptures, yet is it  
the very word of God. And again,  
That which the Church teacheth is  
the expresse word of God, saith he,  
as that which is taught against the  
sense and consent of the Church (of  
*Rome*) is the expresse word of the  
Devill. Thus for their Church,  
with its pretended Head: but what  
for every hedge priest? *Cardinall*  
*Tolet* saith, The people may merit at  
Gods hands, in beleeving an heresie  
if their teachers propound it, for  
their obedience is meritorious. And  
*Stimpson*, They must not regard  
*Quid*, but *Quis*, saith he, not what  
is the matter, but who is the man  
that delivers it. If a Priest therefore  
teach any thing, bee it true, bee it  
false, take it as Gods Oracle. Thus  
be. A little a fore *Luther* stirred,  
their Sermons were ordinarily flut-  
ter out with Legendary lyes, and old-  
wives fables, as how *Vespasian* was  
freed from Wasps by *Veronica*s  
napkin

napkin, *Trajan* fetch out of hell by  
*P. Gregory's* prayers, *Sybilles* conference  
 with *Augustus*, &c. *Ferdinand*  
 perswaded the common people in  
*Germany*, that as soon as ever their  
 ten shillings (that was the price of  
 an Indulgence) ting'd in the basin,  
 any friend they would name, should  
 be immediately delivered out of  
 Purgatory, *utinam per impossibile*,  
*Mater Dei vitia set*. In a word,  
 all places were so full fraught with  
 superstition, that the Abbot of  
*Neuburg* in *Germany* doubted not  
 to say, that if that unlucky *Luther*  
 had not started up, we might easily  
 have perswaded the people to have  
 eaten hay and stubble. And indeed  
 they fed them with no better, as  
 they basely gloss upon that text in  
*Job*; The Oxen, that is the Priests,  
 were plowing; and the Ases, that  
 is, the People, were feeding by  
 them; feeding hungrily upon stub-  
 bles, and husks, and fainting  
 at the head of every street. The  
 children asked bread but no man  
 brake it unto them, *Lam. 4. 4.* for  
 bread,

old Latin  
 Anno Domini  
 1547  
 1547

*Sculcet Annal.*  
*Tom. 1. pag. 83*  
*ex Chyruzi*  
*Chron.*

*Tu et Aponus no*  
*nem estate, Disci.*  
*de temp ser. 121.*

Acts and Mo-  
numents, fol.

1109.

Thyrtius de  
Daemon, cap. 11.

bread, they had stones: for fishes, scorpions. *What a Devill made the somedde with the Scriptures?* said Steven Gardner to *Marbeck*: and of another they tell us, that by reading the Bible, he became posselt with a Devill. A very strange businesse *Athanasius* saith, that evill spirits are expelled and driven away by that 68. *Psal. Exurgat Dominus, &c.* But this is true of the whole book of God, one part as wel as another. Father *Abraham* sends the rich mans brethren to *Moses*, and the Prophets for defence against the Devill: and our blessed Saviour when he beat the Devill on his own dunghill, as it were, made the Word his only weapon, chusing out of that one book of *Deuteronomy*, and almost out of one chapter thereof, as out of a preciously purling current, all those stones where with hee prostrated the *Goliath* of hell. Now if there be so much sufficiency in one book, in one chapter, what may we conceive of the whole?

But it will, haply, bee here objected:

Quesd: If *Moses* his writings were so full, what needed any addition thereto of the Prophets and Apostles? Object. 1.

Answer: Not to perfect that which till then was defective and incomplete, For the five bookes of *Moses*, yea that one book of *Genesis* was sufficient to the salvation of such as then lived. The Prophets were added for explanation of the Law: the New Testament for clearing and applying them both. Those things that were there more darkly delivered, are here more plainly and plentifully set forth, so that a man may even *runne and readethem*. Now we have a more cleare and perfect direction than they had under the Law. Thence their light is compared to the light of a candle that shines in a dark place, ours to the day-light, *2 Pet. 1. 19.* Now wee *all with open face beholding as in a glasse the glory of the Lord, are changed into the same image from glory to glory, as by the Spirit of the Lord.* Answer.

*Hab. 2. 2:*

*2 Cor. 3. 18.*

Quest.

But how is it then that the Scriptures are yet still so obscure and difficult, yet perplex and ambiguous?

Answer.

Sublime they are, but not dark in themselves; for they came from the Father of lights, and are lighted up to bee our candle in this world, saith S. *Austin*, that we walk not in darknesse: a common light that shineth to all, saith *Clement Alexandrinus*, so that every man of himselfe by reading them may learn the things therein delivred, saith *Chrysostome*. This is to bee understood of the doctrinall foundation of Faith and Manners: in setting down whereof, the Scripture is most plain and easie. *Bellarmino* himselfe is forced to say, *Scriptura nihil narius*, Nothing is more manifest than the Scripture. *Hebre*, saith God, in the roule with a man; for, that is, clearly, that the simplest may conceive so much as concerns him to Salvation. God hath fitted the Scriptures, saith *Austin*, to the capacity of the meanest. So that if our Gospel bee hid, it is hid to them that

Traet. 35. in  
Iohann.

οφει δει κοινον  
επιλαμπει  
παισι.

protreptic. p. 25.  
δι' αὐτοῦ μανθάνω  
μεν διὸν τού,  
Hom. 3. de Ligea.

De verbo Dei,  
lib. 1. cap. 2.

Elsy 8. 1.  
Inclinavit Scri-  
pturas Deus ad  
infantium &  
lactantium capaci-  
tatem, In  
Psal. 8.

*A Treasury of holy Truths.*

perish. If men understand it not, the veile is not drawn over it, but to ver their hearts, 2 Cor. 3. 15. which the Lord doth more and more remove, dispell and disperse the darkness of the minds of his elect by his holy Spirit. The book was open in the Angels hand, Rev. 10. 8. It had been shut and sealed; but S. John had got it open by his prayers and tears, and by his more diligent search, and seeking to the Angel to instruct him. Gods Spirit in his servants is heroic, they are whetted on by difficulty to a more diligent enquiry, as *Sampson* bound with new ropes, went out and shook himself. A Lion in the way may fright a *Sluggard*, not a *Sampson*, or an *Alexander*, who meeting with a hard encounter, said; *This is no overpriest* worthy of *great Alexander*. It can not be denied, but that the Scripture in many places is dark and difficult; and the per-men thereof as in some things like those Angels in *Jacob* vision, they desired to the fourth day of the month; so in other

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Prov. 26:12.

Lampas pericu-  
lum animo Alc-  
xandri.

*Mare est Scri-  
ptura divina, ha-  
bens in se sensus  
profundos Am-  
brof. Ep. 44.  
agnus peditet &  
elephantus naret,  
Ep. ad Leand.*

*Si eas folas ma-  
ximo ocio, sum-  
mo studio, melio-  
re ingenio conarer  
addiscere, Epist.  
3. ad Volutian.*

*Multo plura ne-  
scio quam scio,  
Epist. 119. c. 21  
Iob 28. 14.*

*Nondum hoc scio  
quod nihil scio.*

things they transcend the sublimity of the learnedest. The Scripture is a great Sea, saith *Ambrose*, the Lamb may wade, the Elephant may swim in it, saith *Gregory*. And there is such a depth therein, saith *Austin*, that a man may daily profit in the knowledge thereof, though he studied nothing else all the dayes of his life, yea, as long as the dayes of heaven shall last, without any intermission or remission of his utmost indeavour. And in another place; Not only, saith that Father, in innumerable other things am I guilty of much ignorance; but in the Scriptures also (my profession and chiefe study) there are many more things that I know not than that I know. How little a thing doth man understand of God, saith he in *Iob*, the greatest part of our knowledge is but the least part of our ignorance. This only I know, said the wisest of the Philosophers, that I know nothing. Another comes after him, and adds neither know I yet so much as that, that I know nothing. Nature best

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secretaries cannot with all their skill give us a convincing reason of the perennity of Rivers, of the ebbing and flowing of the Sea, of the colours of the Rayne-bow, of the heat in the stomach, that consumeth all other things, and yet not the parts about it. Pythagoras assigns no other cause of earth-quake, than the meeting together of those that are dead. Pliny wonders at the Gnat, so small a creature, and yet making so great a buzze. Hee also mentions one that spent threescore and eight yeares in searching out the nature of the Bee, and yet fell short of his desire. Now if in finding out Natures secrets, the accurst are so *sand-blind* and cannot see far off; what marvell is it, if (further than wee are all taught of God) wee see no farther into the sense of the Scriptures? If refusing to plow with his heifer, we understand not his riddles? Riddles they are, not in themselves, but to our shallownesse. The obscurities of the Law, saith that Civilian, are not to bee imputed to the fault of the

*Commentus mortuorum, Alian. lib. 4. ridiculus.*

*Nat. hist. lib. 11 cap. 9.*

*μυσταγόρας; 2 Pet. 1. 9.*

*Legum obscuritates non assignamus culpam scribentium, sed inscitiam non assequentium, Sex: Cecil. apud Gell.*

written.

12

written.

*Fama subito vi-  
dere desit &  
nescit effecacem,  
aut dominum effe  
tentrosi, Senec.  
Epist. 50,*

Writers, but to the ignorance of the  
Readers. How much more is this  
true of Gods Law? We many times  
unlawfully lay the blame where we  
should not: as Simeon in the holy Hi-  
story, that laid the death of her child  
to the presence of the good Prophet:  
Or rather as Simeon in *Seneca*, that bid  
open the windows (at noone day)  
when her fall was smitten with a  
sudden blindness. What we can-  
not conceive, wee should admire,  
and say of the Bible, as *Saunders* of a  
juristic book; That I understand is  
good, so I believe is that I under-  
stand not. Plaine places are for our  
nourishment, hard places for our ex-  
ercise: or these are to be milked as  
meat for men, those to be drunk as  
milk for babes: by the latter, our  
hunger is staid; by the former, our  
loathings. Some things in Gods  
Word are folded up in obscurity, to  
tame the pride of our natures, and to  
sharpen the edge of our industry, in  
searching the Scriptures, and feeling  
out the sense, by comparing one  
place with another. Thus those holy  
Levites,

*Levites, Nob. 8.8.* reil and gave the meaning of the Scripture, by the Scripture; as *Junius* renders it. Thus also *S. Paul* is said to have confuted the Jews, by laying one Scripture to another. A Metaphore, saith *Beza*, from hand-crafts-men; that being to frame and fit one part of their work to another, compare peece with peece, that all may be brought to a similitudes and uniformity. The Lapidary brightens his hard diamond with the dust shaved from it selfe; so must we cleare hard Scriptures by parallell Texts, which, like glasses, set one against another, cast a mutual light. Thus (for a taste,) *Lev. 18. 19.* compared with *John 3. 19.* *Exod. 4. 9.* with *Psal. 139. 15.* *Math. 16. 19.* with *John 10. 9, 10.* *1 Pet. 4. 8.* with *Prov. 10. 15.* And this is to cleare a truth, and beyond all exception, that *Lodovico Alcasar*, a Spanish Interpreter, is forced to confesse, that in *S. Pauls* Epistles are many difficulties, that ought to be explained out of the Epistle of *Saint Paul*. Note this against other Po-

*evangelizor.*  
*Acts 9. 22.*

In Apocallipf.  
*Nor. 4. cap. 14.*

Weemses exor-  
cizat.

pish Doctors, who deny that Scripture is to bee interpreted by Scripture, but left to the judgement of the Church. Whereas the Lord, when he dwelt between the Cherubims, he set the candlestick on his right hand, and the table with shew-bread on his left, to teach us, saith one, that the Scriptures are to be preferred still to the Church; their excellency and authority being above all both men and Angels, *Gal. 1.8.* It was the Spirit of the Lord, and none other, that anoynted and appointed Jesus, the Mediator of the new Testament, to preach the Gospell, *Luk. 4.18.* out of *Esay 61.1.* Our Saviours text at *Nazareth.* Now that the preaching of the Gospell is the immediate effect of the holy Ghost, doth greatly serve to set forth the incomparable excellency, authority, certainty and sufficiency of the Gospell. Had it proceeded from the incorrupt and unerring humane nature of Christ only, this had been a high commendation; how much more now that it comes from it, no other wise than

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it was dictated thereunto by the holy Ghost. Had *Adam* continued in his integrity, yet had he beene no fit man to give divine Laws to the Church, because a man. Nay, that the very Angels were not meet for such a businesse, appeareth, in that they stand amazed at the mystery of Christ, and looke intently into it, wondering, as the Cherubims in the Law did into the propitiatory. Christ the Law-giver was for wisdom able, and for love to his people, willing to set them down a plaine and perfect direction. And albeit hee obscure himselfe in some passages, and make darknesse his pavilions, yet this is but among other reasons, to make us make higher account of those men of God the Ministers, whose office is to expound and apply the holy Scripture, whereby they themselves are *perfected thoroughly furnished unto all good works*: it selfe must therefore needs bee much more perfect.

1 Pet. 1. 12.

1 Tim. 3. ult.

Section

## Sect. 5.

Rev 3. 14.  
1 Pet. 2. 22.

Psal. 89. 33.

As he is *αὐτὸς*  
τὸ: so he is  
*ἀνέκλετος*.

**F**ifthly, are the holy Scriptures of God? this may fitly informe us of their verity and integrity, sith the Author of them is *Amen, the faithfull, and true Witnesse*, as he styles himselfe, neither ever was the least guile found in his mouth. Hence we may and must have a full assurance both of understanding, *Coloss. 2. 2.* and also of assent, *Luke. 1. 1.* upon Gods bare Word and sole authority, without doubting or reasoning against the same: because he *will not suffer his faithfulness to faile, nor alter the thing that is gone out of his mouth*; God is All-sufficient, most perfect, absolute, and independent, and as none can contribute to his being, so neither to his truth; If he have said a thing, tis proove sufficient, tis surety and security enough. For this is a principle grounded upon the light of Nature: let a man but grant a God, and he must needs grant

grant his authority to be authentike: and that absolute credence is to be yielded unto him. Hence those Heathen Law-givers would needs seeme to derive their lawes from some Deity, from such a god or goddesse, as the story reports of *Namus, Lycurgus, Mahomet*, &c. So the false Prophets and Impostors, when once they could make shew of some relation to God, and entitle their fancies and fopperies to him, it went for current that they uttered: For, *God is true and every man a lyer*. Vpon this ground, *Abraham* beleev-  
ed God, and it was counted to him for righteousness, *Rom. 4. 3*. And he that thus beleeveth not God, hath made him a lyer, because hee beleeveth not the record that God gave of his-  
self: sith these things were purpose-ly written, that men might beleve; and that believing, they might have life through his Name. Hence that of *S. Peter*, *We beleve and have known that thou art that Christ*. And that of *S. Paul*, *We beleve & know the truth*:  
Beleve and know? A man would  
thinke

*Rom. 3. 40*

*1 Ioh. 5. 10.*

*Ioh. 10. 38.*

*Iohn 6. 69.*

*1 Tim. 4. 3.*

think this were a preposterous course. In other sciences we first know and then beleeve, but here tis otherwise. We must first beleeve the truth and integrity of the Scriptures, because they are of God, and then we shall know whether these things are of God or not. And why should this seeme so unreasonable to any man? *Adamant* dictates may not bee disputed, on paine of death. The Pope though he draw thousands to hell with him, yet no man must dare say so much as what doest thou? The Fryars, though their Governors command them a voyage to *Gbina* or *Pern*, without dispute or delay, they are presently to set forward. To argue or debate on their Superiours Mandats were high presumption, to search their reasons, proud curiosity, to detract or disobey them, breach of vow equall to sacriledge. Such authority do these men usurpe, such absolute and blind obedience doe they exact of their Vassals, and vota-

S. and his Survey of West. p. 13

*Si cum Angelo  
misisset colloquiū,  
avocante*

*Superiore actu-  
sū n ell obtempe-  
randum.*

*Si Beata Virgo  
sua praesentia  
fratres, alium di-  
gnaretur, inter-  
pellare vel suo  
inferiore, non debet  
Epist. ad fratres in*

*manere. D. Frid. in Eudæmond Joh. 1<sup>o</sup>  
Epist. ad fratres in*

*Lusitania*

*world was perfect*

*ric*



rics. Oh give God the glory of be-  
leeving and obeying him simply and  
only because he speaks it, and for  
his bare words sake. This is to glorifie  
God indeed, as Abraham did, being  
strong in faith and not doubting of  
the promise. This is to set to our  
seals, that God is true; This is to give  
him a testimoniall, as it were, *Job. 3.*  
*33.* (such as is that, *Deut. 32.4.* *A*  
*God of truth and without iniquity,*  
*just and righteous is he*) than the  
which I know not what greater  
honour can be done the Creator by  
the creature, or befall the creature  
from the Creator. Those Masters  
of opinions (as *Magistri nostri Pa-*  
*risenses*, for so they will needs bee  
called) are to be exploded, that seek  
to obtrude upon Gods inheritance  
their conceits and placits, the brood  
of their own braine without sound  
proofe of Scripture. Wee should  
somer beleeve even a lay-man, faith  
honest *Panormitan*, affirming any  
thing according to Gods word, than  
a full Councell determining besides  
or against the word. Let us stand,  
Faith

Rom. 4. 10. 11.  
Deo agnito et  
collaudato, ut  
Luc. 17. 18.

Contrary to  
Iam. 3. 1.  
Math. 23. 8.

*Stemus ab ira-  
tui inspirato à  
Deo Scripture,  
& apud quas in-  
veniantur dog-  
mata divinis ora-  
culis confirmata, il-  
lis veritas adju-  
dicetur sententia.*  
Epist. 90.  
*in parie 1091.*  
Acts 17. 11.  
Heb. 5. 14.  
1 John 4. 1.  
1 Thess. 5. 20.  
Math. 23. 8.

Prov. 8. 8.  
Rev. 5. 5.  
Math. 7. 14.

faith S. Basil, to the arbitrement of holy Scripture, and let them be thought to have the truth on their side, whose opinions are found agreeable thereunto. The *Berians* would not trust S. Pauls doctrine till they had tried it, and are therefore commended as *more generous* (or *better-defended*) then those of *Thessalonica* that did not so. Those dull *Hebrews* also are sharply censured by our author, for not having (all that while) *their senses better exercised to discern good and evil, to try the spirits, to prove all things, and hold fast that which is good.* Christ is the only *Rabbin*, the irrefragable Doctor, the *Ipsè dicit*, all the words of whose mouth are right words. He only was found worthy to open the scales of the book, he taught with authority, and not as the *Scribes*. All the confirmation he used against all their corrupt glosses for upon the Law, was, *Verily, verily, I say unto you*. It hath been thus and thus said of old, &c. But I say unto you. Some-  
time (tis true) hee proved his do-  
ctrine

Arise by Scripture, but this was either for the weaknes of those whom he instructed, according to that, *these things speaks I* (not for any other need, but) *that ye may be saved,* John 5. 34. whence hee called the Law, which he alledged, *their Law*; or else to confirme to them the authority of the Scriptures, and leave us an example, John 13. 15. For otherwise, if he but say to the righteous, *It shall go well with him*, and but say to the wicked, *the reward of his hands shall be given unto him*, it is sufficiency & security enough. As he swears by himselfe, because he hath none greater by whom to swear, so he affirms of himself, and needs not confirme it by any other: his naked assertion is selfe-sufficient, his authority most authentike, his bare word to bee taken, without any further proofe or pawning. Thus it ought to be with all; but thus, alas, it is not, with most men now-a-days; who deale with the faithfull God, as they would do with some slippery persons or patching companions, trust him

John 8. 17.

May 3. 10, 11.

H. b. 6. 13.

him no further than they see him, or than they can see cause or reason to yeeld unto him, such of his precepts as crosse their carnall humors, and corrupt dispositions, they give no credit to, but are ready to rise up against them, as a Horse against his rider, and to reply with *Pharaoh*, who is the Lord, that I should obey him, or with *Nabal* to *David's* servants, *shall I take my bread, and my water, and my flesh, and give it to men I know not?* they will needs turne schollars to their owne reason, though they are sure to have a foole to their Master: they looke upon Gods Jordan, with Syrian eyes, as *Naaman*, and after all ask with *Nicodemus*, *How can these things be?* The like we may say for the menaces of Gods mouth, those terrible threats of the Law against mens loose and lewd practices: these they think to put off, as those miscreants in the Gospel, *With a God forbid*. They take up bucklers straight against the strokes of the Spirits sword, and boldly blesse themselves when

1 Sam. 25. 11.

John 3.

Luc. 10. 16.

when God curseth : which is that  
 enraging sinne that God cannot  
 speake of with any patience : but  
 is therefore absolute in threatning,  
 because he will be resolute in pun-  
 shing. And deale not many as ill  
 with him in the matter of his pro-  
 mises ? which, bee they never so  
*faitsfull sayings*, and therefore  
*worthy of all acceptation*, yet either  
 they be above ordinary beleefe (as  
 Gods plenty in *Samarita* was to that  
 infidell Prince of *Ahab*) or, not  
 presently performed as soone as  
 ever the word is out of his mouth,  
 they distrustfully cry out, *where is*  
*the promise of his coming ? What*  
*should I waite for the Lord any lon-*  
*ger ? Surely God hath forsaken*  
 the earth, forgotten to bee merci-  
 full, &c.

Deut. 9. 19.

1 Tim. 1. 15.

1 King. 7. 2.

2 Pet. 3. 4.

2 King. 6. 33.

But is it fit to prescribe to t<sup>e</sup>  
 Almightye ? to limit the holy one  
 of Israel ? to send for God by a  
 Post, and to set him a time, or els he  
 comes too late, as those *Bethulians*  
 in *Judith* did ? The *Chinois* whip  
 their Gods when they come not

Psalme 78. 41.

aliquid

K

at

Verſion  
Steale from his  
Captaine.  
Heb. 10. 38.

at a call, help not at a pinch. Deale not theſe men as courſely with the Lord, upon the matter? whom they eſſoons diſtruſt, and baſely *withdraw from*, by unbeliefe? which they would not doe, had they but to deale with a ſufficient man, or a creditable perſon. Let but an Aſtronomer tell them, that the Sunne will be ſuch a day in the Eclipse, they'l beleeeve him ſtraight (though they ſee no reaſon for it) becauſe hee is a learned man, and ſkilfull in his Art.

Now who, and where is he amongſt us that can convince God of untruth, or his word of falſhood? The promiſes are ancient, *Tu. 1. 2.* ſo are the threats and precepts: and hitherto they never faild, or fell to the ground (any tittle of them) becauſe they are the iſſue of a moſt faithfull, and righteous will, voyd of all inſincerity or guile. God, the author of them, is eternall, and ſo one and the ſame without alteration. *The Eternitie of Iſrael cannot lye.* He is alſo ſimple,

simple, without composition, and so without contrariety. Besides hee is unchangeable, and repents not. But whatsoever he speaks, as he speaks from his heart, so being *I am that I am*, hee will not bee off and on with us; but as *Pilate* said, *What I have written, I have written*: so doth God: what I have spoken, I have spoken, it shall surely stand. Heaven and earth shall passe, but a jot of the Law shall in no wise passe. The grasse withereth, the flower fadeth, but the word of the Lord stands firme for ever. Neither may we once imagine that he can forget what hee hath spoken, as men many times: for he hath the *Ides* of all things in himselfe, and every thought is before his eyes long before. *Ahasuerus* may forget *Mordecai*; the Butler, *Ioseph*; the preserved City, the poore man that saved it. But God is not unrighteous to forget your labour of Love, or his promise of retribution. Holy men (that have but

When God is said to repent, it is not a change of his will, but of his worke: *mutatio ritus, De: affectus, non affectus, facti, non consilij*. Repentance with man is the changing of his will: Repentance with God is the willing of a change. *Gatake*.

*Psal. 139. 16.*

*Eccles. 9. 15.*

*Heb. 6. 10.*

Psal. 15. 4.

Esay 63. 8.

Zeph. 3. 13.

2 Tim. 2. 13.

Eph. 1. 13.

Rom. 4. 11.

Cant. 5. 10.

1 Pet. 1. 19.

Heb. 6. 12.

a spark of Gods flame, but a drop of his Oeum) will stand to their word, though it turne to their losse. They are children that will not lye, neither is a deceitfull tongue found in their mouth: how much lesse in his, who can as soone dye as lye, or deny himselfe? Certainly if he say us any good, we may safely seale to it, seeme it never so improbable, never so impossible: especially, since we have for our security not his word onely (which yet were sufficient) but his hand to shew for it, yea his covenant, his oath, his seale, both that privie seale of his spirit, and that broad Seale of heaven in the Sacraments, not in wax white or red, but in the precious blood of CHRIST who is white and ruddy as of a Lamb undefiled, and without spot. For which cause also the book (among other things) was sprinkled with the blood of the sacrifice: that by all these immutable things, in the which it was impossible for God to lye, we might have



have strong confidence in him who is so true of his word, so firme in his promises, so sure in his performances. An admirable patterne of faith in Gods faithfulness we have in that Reverend old couple *Abraham* and *Sarah*. He having once heard from heaven, so shall thy seed be, staggered not at the promise through unbelief: cared neither for the driness of his owne body, nor the deadness of his Wives, but looked with the one eye on Gods promise, and with the other on his power, and was fully assured. Likewise also *Sarah* though at first she faltered, and laughed at the unlikelihood; yet afterward (when shee had better bethought her selfe) shee judged him faithfull who had promised: and though past age, and hope, yet by the force of her faith shee conceived, and was delivered. Be not therefore unbelieving, but beleeve: beleeve the Prophets, and yee shall prosper. If yee will not beleeve, surely yee shall not be established. ¶ If

Rom 4.18, 19.

Heb. 11.11.

Ioh. 10. 17.

2 Chro. 10. 10.

Isay 7. 9.

John 8. 46:  
Pro. 8. 8.

*Sic Doſtor qui-  
dam Sorboni-  
cus, & Grangi-  
us Jeſuita apud  
Sharpium in  
Symphonia pro-  
phet: & Apoſt.  
ep. dedic. Sic  
Kabuenabi re-  
fert ſapientes  
Hebraeos veteres  
coſtaſſe Eccleſi.  
aſtem librum oc-  
cultare, quod  
repugnantia  
continuit, &  
alijs libris con-  
traria.*

Pro. 8. 9.  
Ora & Labora.  
James 1. 5.  
Wiſſons Theolog.  
Rules.

Acts 6. 4.

*I ſay the truth, why doe you not be-  
leeve me? Which of you do con-  
vert mee of ſinne? Is there any  
thing perverſe or ſroward in Wiſe-  
domes words?*

It may ſeeme ſo, ſay ſome, and  
that one place contradicts ano-  
ther: and this they thinke to  
prove out of *Ezechiel 1.* To this  
Wiſdome answereth in the very  
next words. They are plaine to  
him that underſtandeth, and right  
to them that ſinde knowledge, and  
that they may finde, begge and  
digge for it, as the Wiſeman bids,  
*Pro. 2. 3, 4, 5.* Begge it, I ſay,  
of him that gives it richly, and  
hits no man in the teeth. Thus did  
*Daniel the Prophet*, and *John the  
Divine*, and that Heroicall *Luther*.  
It was the ſaying of a godly Mini-  
ſter that he profited in the know-  
ledge of the Scriptures more by  
Prayer in a ſhort ſpace, then by  
ſtudy in a longer. And we will  
give our ſelves (ſaid the twelve)  
continually to prayer, and to the mini-  
ſtery of the word, divide our whole  
time

time betwixt these two duties. Prov. 30.1, 2. Cathedram in celo habet, qui corda docet.  
 Run therefore to Ishi<sup>el</sup> and Ucal, as *Agnus* did, take unto you the words, and say as He. *Surely I am more brutish than any man, and have not the understanding of a man in me. I neither learned wisdom, nor have the knowledge of the Holy:*  
 Teach mee good judgement and knowledge: open thou mine eyes, that I may behold the wonders of thy Law. The very Platonists could say that the light of the mind, whereby we learn all things, is that very G O D that made all things. Psalm 119. Platonici lumen mentium esse, dixerunt ad discendum omnia eundem ipsum Deum a quo facta sunt omnia: Aug. de civ. Dei.

But then, as you must begge, so digge too, saith Salomon: digge for understanding as for silver search for her as for hid treasure. Do herein as the Wise Merchant or Metallary, who finding a rich Mine of gold or silver, is not contented with the first oare that offers it selfe to his view, but digs deeper and deeper till he be owner of the whole Treasure. So neither should we ever give over in this search

after knowledge of the Scriptures; till we have gotten all the degree and dimensions of it here attainable. Never had men better means, or more encouragements hereunto then now. Good books at home, good Sermons at Church, good society every where; and conference, I can tell you, hath incredible profit. But here's the misery of it, some men are so shy and shame-fac't, others so stiff and stout minded, that they'd rather continue ignorant, then reveale their ignorance, and seeke information: Men will at no hand be beholden this way one to another. But as in *Alcibiades* his army, all would bee leaders, none learners: so is it here. Most men love to *bear fruit to themselves*, with *Ephraim that emptie Vine*, and chuse rather to remaine needy then discover their poverty.

As for good bookes (another speciall help) never did any Age abound with them more then this, nor any Country, then ours. Those

English

Schools: in  
Thutydid.

Hosea 10.11.]

English fugitives that have written on the Popes side, have in shew of wit and learning gone beyond not only all former, but all other of this age: so that *Bellarmino* takes most out of them, in the points whereof they have written, as *Sanders*, *Allen*, *Stapleton*, &c. These went out from us, because they were not of us. But for those that are, and have written on the holy Scriptures, how many hundreds are there extant in our owne language, of whom it may be as truly said, as he did once of *Calvins* institutions, that since the Apostles times, scarce any book can equall it: or as another of *Buxtorfes Tiberius*, all learning doth and shall admire it, while the world stands. This is certaine, that what shewes of uncertainty, and difference soever may appeare in holy writ, either in numbering of yeares, or circumstance of History, or in any point of doctrine, they are so fully and apparently reconciled by those that have laboured therein, that there can bee no just colour of exception.

See *Cate* of the  
Chur:h. Pre-  
face.

*Præter Aposto-  
licas, post Christi  
tempora, char-  
tas,  
Huic peperere  
libro secula nul-  
la parem. Paul  
Mellissus.  
Buxtorfij iibe-  
riada, omnis  
miratur & mi-  
rabitur semper,  
quod stabit hic  
mundus, erudi-  
tio. Dießim de  
ratione stud.  
Theol.*

But

But for reall contradictions, neuer dreaming there are any such to be found in the word of truth. In every part and parcell wherof there appeares such an admirable fatablenesse concent and harmony of all things, though written at sundry times, in sundry places, by severall persons, and on severall occasions and arguments, as plainly speakes it to bee the Word of God. The bookes of Scripture are not like the bookes of our Astrologers, that reforme one anothers calculations, and controule one anothers prognostications: but as they shoote all at one marke, so they agree all in one truth. There are above two hundred places of the old Testament cited in the New: so that almost in every needfull point, the harmony is exprest. The Psalmes are cited fiftie three times. Genesis fourtie two times, Esay 46. times, &c. This shewes the wondertull agreement betwixt the books of both Testaments. Especially since the testimonies of the old Testament cited in the New, are cited

ted not only by way of Accommo-  
dation, but because they are the pro-  
per meaning of the places: so that  
they all agree as if they were but  
one writing, yea one sentence, yea  
one word, yea as if uttered by one  
mouth, so doe they sound all one  
thing. This should exceedingly  
knit our hearts to the holy Scrip-  
tures, as the most delightfull Mu-  
sicke (far surpassing that which *Py-  
thagoras* dream't to bee in the ayre  
among the spheres) and teach us  
when wee meete with doubts and  
objections, or seeming contradic-  
tions, to condemne our owne igno-  
rance, and to rest assured of this,  
that there is an infallibilitie in the  
promises, and a truth in the Scrip-  
tures, though we doe not yet see so  
much.

Luke 1. 70.  
*Hinc Basilus*  
*Scripturā unā*  
*asymmetrion*  
*appellat.*

Section 6.

**L**Astly are the holy Scriptures of  
God? Then can they not pos-  
sibly bee abolished, or brought to  
nought. *If this counsell bee of God,*  
said

Acts 5. 31.

said that grave Counsellour *Gama-  
liel*, yee cannot overthrow it, least hap-  
py yee bee found even to fight against  
God. There have beene a generati-  
on (of men shall I say, or monsters  
rather?) that have attempted to  
take armes against Heaven, think-  
ing utterly to have razed and roo-  
ted out Gods Name and Book from  
under Heaven: but all in vaine.  
*Manasseh* and *Amon*, to draw the  
people to Idolatry, had suppressed  
the booke of the Law; but in the  
dayes of *Iosiah*, it was found again,  
even in the ruines, and rubbish of  
the Temple. *Iehoiachim* cut in pec-  
ces and burnt *Jeremies* prophecies,  
but the Lord himselfe set forth a se-  
cond edition hereof with an addi-  
tion. *Antiochus Epiphanes* (alias  
*Epimanes*) that little Antichrist,  
commanded that all the holy wri-  
tings should be burnt, 1 *Machab.*  
1. 59. Yet shortly after there were  
copies found that had beene rescued  
from the fire, doubtlesse, by good  
people, as young *Joi* was by *Iehoi-  
adab* from his bloody Grandmother.

[And



And within a while the Scriptures being by the seventy Seniors, at the request of Ptolomy King of Egypt, translated into Greeke, were published a great part of the world over. Since that Dioclesian, the Emperour, commanded by proclamation the holy Scriptures to bee burnt, where ever they were found throughout the Roman Empire. And what bonafires of Bibles the Papists have made in this kingdom, who knowes not? Before all this, Apocryphall *Esdras* tells us (and many of the Ancient Fathers beleeved him) that when the Temple was burnt by the Babylonians in *Jeremies* time, all the holy Copies also were then burnt: and that they were restored againe by himselfe, who being a perfect scribe, could perfectly remember, and renew them. But this narration of his is altogether unlikely to bee true. For. 1. There's no mention of any such thing in the Canonicall Scripture, as neither in *Iosephus*, *Philo* or *Athanasius*; in *synopsi de libris Moysi*, who

*Arilleau.*

*Esdras. lib. 8. c. 3.*

Acts 5. 32.

said that grave Counsellour *Gama-  
liel*, *ye cannot overthrow it, least hap-  
py ye bee found even to fight against  
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on (of men shall I say, or monsters  
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Jeremy 36. 31.

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*Arilleau.*

*Esdras. lib. 8. c. 3.*

who would not have passed it over.  
 2. Who can reasonably imagine that those good figges, *Ezechiel*, *Daniel*, and the rest of the Religious captives at Babylon, or, that *Jeremy*, *Gedaliah*, *Ebedmelech*, and other holy men at home, could have been without the books of the Law for seven-tie yeares together? Its sure that *Daniel* had the Bible, and therefore collected the number of the yeares of the captivity to bee now expired. Chap. 9. 2. and verle 13. he saith, as it is (not was) written in *Moses*. 3. Besides *Ezra* himselfe chapter 6. 18. testifies that the captives that returned to Ierusalem had the law, and read in it. This was the Lords owne doing, and is (justly) marvellous in our eyes. Many a time have they afflicted me from my youth, may the Scripture now say. *Many a time have they afflicted me from my youth, yet have they not prevailed against mee. The plowers plowed upon my backe, &c.* The righteous Lord hath cut asunder the traces of the wicked. The  
 or/w rage

Pla. 129. 1, 2.

rage of Tyrants hath overflowed it, and yet they could neither drowne, nor deface it; condemned it hath beene to the fire, yet could never be consumed by the fire: rejected by the world, yet lives and raignes in despite of the world. Other books of what authority or excellency soever (as *Tully de Republica*, *Origens Oetapla*) are utterly lost, others that are come to our hands, are wofully maymed and mangled many of them. Not so the holy Bible, any part of the Canon. The booke of *Iohn* and the rest that are perished, were not Canonically, but (as the *Chronicles of England*) civile records of events of things in that kingdome of Israel: penned they were, saith Saint *Austine*, not by

*Non tam inspiratione divina, quam humana diligentia. Aug. de civ. Dei. lib. 18. cap. 38. Non ad auctoritatem religionis, sed ad virtutem cognitionis. Jb.*

had

Psalme 119  
1 Peter 1.

had beene effected, and all the Bibles in the world abolished, yet the word of God could not be destroyed, because the Archetype, the plat-forme, the Originall draught of it is in the eternall God. *For ever, O Lord, thy word is stablisht in heaven,* saith David, and *the word of the Lord endureth for ever,* saith Peter: it remaineth firme, as mount Sion, that can never be removed; and like the faithfull witnesse in heaven, it stands fast till time shall bee no more. So that if all the power on earth should make warre against the very paper of the Scriptures, they cannot possibly destroy it: but the Word of God written will bee to bee had to the worlds end, Maugre the malice of earth, and hell. What God hath written, he hath written, and it shall stand inviolable, when heaven shall passe away with a great noise, and the earth with its workes shall bee burnt up. Man, had he never fallen from his first integrity, must have lived by the same law that wee doe now. His children should have met,

1 Peter 3.

met, saith one, at the Tree of knowledge, as at an Altar or Temple, and there have solemnely performed, on the Sabbath day especially, the great businesse of Religion, repeating the History of their Creation, worshipping and praising God, their Creator, propagating his word, &c. Saint *Paul* also rapt up into the heavenly Paradise ceased not to profit in the doctrine of the Law and Prophets; though there hee had heard words unspeakable. He knew and saw that they live by no other law in Heaven then we doe. And albeit some speciall duties of certaine commandements shall cease, when we come to Heaven, yet the substance of every one remaineth for ever. For seeing the Image of God standeth in righteousness and holiness, which are the two branches of the morall Law, it must needs tie us with an everlasting bond, who were first made in that likeness, and whose perfection in heaven is to bee fully and wholly renewed thereunto. And this perpetuity and

*Bachalc. Chronol. p. 40.*

*2 Cor. 13 4.  
Paulus in tertio  
a/q. calum raptus  
non desistit  
tamen proficere  
in doctrina legis  
& prophetarum  
Calv.*

L

perenni-

perennity of the morall Law, was not obscurely noted by the engraving of it in stone, *Exod. 34. 27. 2 Cor. 3. 7. &c.*

## CHAP. IV.



Or a second Vse of this point: Are the Scriptures Gods owne word and a part of his Name, *Acts 9. 15. and 21. 23. &c.* This mainly meetes with and makes against such as seek to either to debase and oppose it, (or to pervert and abuse it: especially since God hath *Psa me 138. 2. magnified his word above all his name.*

## Section 1.

OF the first sort, (besides those monstrous tyrants above mentioned that sought to extirp and extinguish it, and those other Hereticks ancient and moderne, Sadducees, Manichees, Marcionites, Anabaptists



baptists, &c. That rejected the holy Scriptures, either wholly or in part,) the men we are most to deale withall here, are our adversaries the Papists; who besides those fore-mentioned tearmes and titles of dishonour they have blasphemously bestowed upon the Booke of God, one of no meane ranke among them feares not to say, that had it bin better with the Church, had there never beene any Bible. Others of them referre the rise and Originall of the Scriptures, not to the Holy Ghost, as Saint *Peter* doth, but only to certaine occasionall events, and accidentall occurrences, befalling the Prophets and Apostles, as it hapned. They tell us that Saint *Paul* wrote his Epistles, not for the common use of the Churches of all succeeding ages, but only for the particular uses of those particular places whereto, and times wherein hee wrote: that he was so transported with pangs of zeale and eagernes in most of his disputes, that there was no great reckoning to be made

*Melius consultum fuisse Ecclesie, si nulla unquam extitisset Scriptura. Tiden. Syntag. p. 17.*

*ad fortuitas quasdam occasiones a Prophetis & Apostolis in se magis christi arreptas referunt. lb.*

*Patrem in 1 Cor. 1. 2.*

Relation of  
West. Religion  
by Sir *Sahr.*  
*Sands*, an eare  
witness.

*Jdem, Ibid.*

*Piggibus lib. 1.*  
*Hier. Eccl. c. V.*  
pag. 8.

*Annal. Tem. 1.*  
*Anno Christi 51.*  
Num. 39.

of his assertions; yea that he was dangerous to reade, as favouring of heresie in some places and better perhaps hee had never written. Oh tongues worthy to be pulled out of their heads with hot burning pincers, cut into gobbets, and driven downe their throates, those *open Sepulchers*, wherein they thus shamelessly seeke to entombe the name, and Word of God! It hath beene seriously consulted among them, faith mine Author, to have censured by some meanes, and reformed Saint *Pauls* Epistles, whom they teach in the Pulpit not to have beene secure of his preaching, but by conference with Saint *Peter*; nor that he durst publish his Epistles till Saint *Peter* had allowed them, prodigious blasphemy! but what better can we expect from those that hold and teach that the Apostles were men as others are, and therefore might erre, lye and forget (as others) deceiving and being deceived. As for Saint *Paul*, *Baronius* stickes not to withstand him as stoutly as over

to

2 J

*Paul*

*Paul* did *Peter*, and dares defend it that *Peter* was not to be blamed, but *Paul* a great deale too busie rather. As *Iohannes Mollinus* also was with the Pope and Cardinals, when disputing before them out of Saint *Paul*, concerning Originall sin, Iu-  
Fox Martyrol. fol. 855.  
 stification by faith, free-will, &c. when they could not refelt his doctrine, they sent him away with this answer, that it was truth which he affirmed, but not meete for this time: for that it could not be taught or published without the detriment of the Apostolike Sea. Wherefore he should hence-forth abstaine from the Epistles of Saint *Paul*. (as delivering dangerous doctrine) and so returne againe safe to *Bonony*: and there professe Philosophy. Reading the Bible, saith a Iesuite, will sooner make a Lutheran Hereticke, then a Roman Catholike. At a publike Assembly of the States of *Germany*,  
Leſſio Bibliarum citum hereticum Lutheranium quam Catholicum Romanum faciet. Apud Hassenmull: Hist. Jesuit. c. 9.  
 one *Albertus* (Bishop of the people there called *Vindolici*) lighting by chance upon a Bible, and reading therein, when one of the Counsel-

D. Privaux

Orat: inang. p.

17. ex Luthero.

Sculter: Annal:

Fox Martyrol.

fol. 1153.

Ibid. fol 582.

Vide Berman:

de Origin: Ling:

Lat. in dissert:

Idem ibidem.

lours asked him what booke that was? I know not, said hee, what booke it is, but this I know, that whatsoever I reade in it, is utterly against our Religion. So *John Bishop of Misnia* confessed, that reading the holy Bible, he found therein a Religion much differing from that that was then established, which was Popery. The Bishop of *Dunkelden* in *Scotland* stoutly said, I thanke God, that I never knew what the old and New Testament was, neither care I to know more then my portuise and Pontificall. Goe your way, Deane *Thomas*, and let be all these fantasies. *Tindall* told a Doctour, with whom he disputed, that if God gave him life, ere many yeares, he would cause a boy that drives the plough to know more of the Scriptures then he did. In his prologue before the bookes of *Moses* he testifieth, that the Priests of his time (many of them) were so rude, and ignorant, that they had scene no more Latine then that onely which they reade in their Portesses, and

and Missals. And when for their and others use, he had translated the Bible into English, they raged extremely, some affirming that it would make the people Heretickes: Others, that it would cause them to rebell. They scanned and examined every title therein so narrowly, that if but an i lacked a pricke over his head, they noted and numbred it to the ignorant people for an Heresie. *ibidem fol. 983.*

The Parson of *Becking* in a Sermon at *Queene Marias* first entring to the Crowne, exhorted the people to beleewe the Gospell, for it was the Truth; and if not, they should be damned. But in a second Sermon he turned tippet and preacht, that the Testament was false in forty places. The Schoolemen make little mention of Scripture in any of their disputes. *Aristotle* was their Patriarch, and Logically axiomes their prime proofes. *Philosophers* they cite often, seldom the Apostles: the ancient fathers if they cal in for confirmation of any thing, they make

*ibid. 1710.*

An. Dom. 1535.  
*Berlini Mona-*  
*chus, qui Pau-*  
*lum mendacij*  
*arguerat, sub-*  
*ito in suggestu*  
*extinctus est*  
*apoplexiâ, die*  
*Stephani. Buchol*  
*Ind. Chro.*

Lamb. lib. 1. sent.  
distin. 34. &  
l. 2. distin. 9. &  
passim.

Pareus, Hist.  
Eccles. medal.  
p. 344

Tilen: Sent:  
pag. 38.  
Jord. p. 18.

In biller: Con-  
st: Constant:

them of equall authority with the Scriptures, and doubt not to honour their writings with the name of Scripture. Their Richard *des faux-Elu Victore*, Lucifer-like, sets himselfe, for skill in Divinity, above the Prophets and Apostles. And that gracelesse *Gratian* blusheth not to reckon the decretall Epistles of the Bishops of Rome among the Canonickall Scriptures: which who so beleeve not, saith Pope *Nicolas*, is guiltie of blaspemy against the Holy Ghost. A senselesse sentence, worthy of such an Authour, and deserving such an answer as his successor *Benedict* the cleventh had from the Embassadors of the Counsell of Constance. When the Pope laying his hand on his bolome cryed with a loud voyce, *Hic est arca Noe*, they tartly, but truly replied. In *Noahs* Arke, were few men, but many beasts, intimating that there were six abominations, and seven (as the Scripture speaketh,) lurking in that breast, wherein he would have them beleeve that all right and Religion were

were lodg'd, and lockt up : Or such  
as *Philip the Faire, King of France*  
return'd to Pope Boniface requiring  
homage of him, *Sciat tua maxima*  
*Fantasia*, Be it knowne to your e-  
gregious foolishnesse. A title too  
good for such as account the Gospell  
foolishnesse, *1 Cor. 1. 20, 23.* and  
the Bible a fable : as that first borne  
of the Devill *Leo* the tenth, who  
admiring those huge masses of mo-  
ny, which he had raked together, in  
Germany with wrench and wile,  
by his indulgences, is reported to  
have said to Cardinall *Bembus*, see  
what a deale of wealth wee have got by  
this fable of *Christ*. And when the  
same *Bembus* brought him a place of  
the new Testament to comfort him,  
now lying upon his death bed, *A-*  
*may*, said he, with these bawbles con-  
cerning *Christ*. But I am weary of  
stirring any longer in this abomi-  
nable sinke, although I might fur-  
ther set forth, how this stiffe necked  
generation, and uncircumcised in heart  
and eares doe alwayes resist the Holy  
Ghost : as their fathers did, so do they,  
by

Anno 1394.

Alfred: Chronol.

page 359.

Agnosco te pri-

mogenitum Di-

aboli:

Apoc. har magis  
de Chrillo.

Dan: Parei Ma-

dull. Hist: Ec-

cles. pag. 402.

Acts 7. 51.

*Hollenss cap 4*  
*Potest de injusti-*  
*tia lacere justitiam, ex nihilo*  
*aliquid, ex vir-*  
*tute vitium.*  
*Bell. l. 4. de*  
*Pont. Rom.*

\* Hab. 2 18.

*Commentaria pe-*  
*ricula, & Patria*  
*tetricula quibus*  
*pontificij tan-*  
*quam Gorgone*  
*oblecta a Scrip-*  
*tura lesione*  
*suos absterrent.*  
*Tilen:*  
*Matth. 23.*

by defacing the first Commandment of the morall Law, disannulling the second, dispensing with the third. The Canonists slicke not to say that the Pope may dispense against the Law of God, and of nature, against *Paul*, and all the commandments, of New and Old Testament, which they commonly, to this day, slander of obscurity and ambiguity, to the Laity, sending such to learne of dumbe Images, those teachers of lyes, \* and shutting them up close prisoners in the Popes darke dungeon of heathenish Ignorance, which they commend to the people for the best mother of devotion; and that it is not necessary for the common sort to know more than the Articles of the Creed. As for the Scriptures, it is heresie to reade them, saith one: it was the invention of the Devill, saith another: A husbandman reading the Bible was posselt, saith a third. Thus seduce they silly soules, laden with lusts, putting out their eyes, as the Philistims did *Sampson*, and taking from



from them the *key of knowledge*, as the Pharisees did of old. The Fawlkner knowes hee can better rule his Hawke or tassell, when hee hath hooded him: so do Popish Fawlkners, Priests and Iesuites deale, by their mislead and muzzled profelytes, whom they therefore keepe in the darke. They suffer not any to read the Scriptures, no though he have taken degrees in Schooles, without a speciall licence from his Ordinary: and then they tye him too to the Vulgar Latine Translation, that I-doll of Trent, which they have made authentick, and where it differs, saith the Iesuite, in all Copies from other editions, the Hebrew, Chaldee, &c. those other are rather to be corrected out of it, then it out of them. The best learned Papists doe know and yeeld the Originall Greeke and Hebrew fountaines to be pure and uncorrupt: affirming, that though some slips of Printers or Writers may be found in letters or words, yet they hurt not the sense, nor derogate at all from their

*Pand. protestant  
patant Scriptu-  
ras legere, ne sit  
si authenticas:*

*Especeus in  
Tit. c. 1. p. 104.  
105.*

*D. Prid: Lell.  
ex Greg. de  
Valentia.*

autho-

*Petrus libro-  
rum fides de  
Hebraic volumi-  
nibus examinā-  
da: novorum  
veritas Grati  
Sermonis nor-  
mum desiderat.  
Gratian: ex  
August.*

authority. Thus *Bellarmino*, *Sinus Senensis*, *Ribera*, *Acosta*, yea *Gratian* himselfe yeelds to this truth, alledging a place to the same purpose, out of *Austin*. But *Francis Ximenes*, Cardinall of *Toledo*, was of another judgement. For in his preface before the Bible, set out at *Complutum* in Spaine, he saith, that he set the Vulgar Latine betweene the Hebrew and Greeke, as Christ was set betwixt two Theeves. A proper comparison, and well becomming so grave a Cardinall! How well may it be said of these, that so magnific the Vulgar, as that Chian servant said of his Master who sold the Wine, and drank the Lees, whilest they had good, they sought for that which was naught. But wot you what was the reason? The Protestants in the Reformation began to search the Originals, and charged their Adversaries thence to produce their proofes. The Papists to obviate this, decreed in the Counsell of Trent, that the Vulgar Latine should be holden for the Originall: which

which some of them preferre before the Hebrew and Greek, that is, the foule channell before the faire fountaine. *Græser* saith, *sufficit aquatio, non prelatio*. Its enough indeed, and more than enough. But bad wares love dark shops, and Camels trouble the cleare waters with their feete, when they drinke, that they may not see therein their owne deformities. *Plutarch* tells of a Painter that had illfavouredly proportioned a Hen, and therefore chased away the living Hennes, lest his evill workmanship should be perceived. So doe these bunglers, these *Lucifuge Scripturæ*, as *Tertullian* calles them, deale by the truth of God, revealed in the Scriptures: they wipe out *Verbum Dei*, as the Painter in *Queenæ Mariæ* dayes, and as they have wiped out *Origens* Commentary upon the sixth of *Iohn*, as fearing it should confute their error touching the Eucharist: they think to dance naked in a net, and none shall see them, when their shame lyes open to all the world, as Master *Philpot*

*Camels intulerunt aquas captant, parati resurgunt, &c. Solinus. c. 63.*

*Fax Martij. fol. 133<sup>3</sup>.*

*Ibidem.*

*Philpot* long since told them in open Convocation. *Some mens sins, go before to judgement: and they that are otherwise then good, cannot bee bid,* 1 Tim. 5. 24, 25.

## Section 2.

SEcondly, this doctrine condemneth such of detestable wickedness, as doe not indeed openly oppose, yet ordinarily abuse the good Word of God, which they ought to tremble at: And this either in point of judgement or matter of practise.

Of the former sort are such as for the confirming of errors, or countenancing of enormities, wrest the Scriptures to their own destruction, wilfully misalledge or misinterpret them, as all heretickes do: and they have it from their father the Devill, who came not without his *Scriptures* off, his Bible under his arme, when he set upon our Saviour. In imitation of whom wee know who they are that argue thus out of Scripture:

The

The Pope is Monarch of the Christian Common-wealth, because Christ said, *when I am lifted up, I will draw all men to me, John 12. 32.* He may challenge supreme dominion over the Church, saith *Baronius*, rule like an Emperour saith *Bellarmino*, because Christ had *Peter feed his sheepe*. He may kill and slay whom he pleaseth, because it is said, *Acts 10. Arise Peter, kill, and eat* : triumph over and trample upon Princes, because it is said, upon the Asps and Lions shalt thou tread, &c. That saying of our Saviour, I came a light into the world, *John 12. 46.* (He means not a light by participation, as the Apostles were lights of the world, but by nature, as God is only) was detestably ascribed and applied to the Pope in the Council of *Trent*. So in the *Lateran* Council, thus they blasphemously bespoke the Pope. Thou art all and over all : All power is given to thee in Heaven and earth. The Pope replies, Peace I leave you, my peace I give unto you. Hee, (say other of his

claw-

*Pasce oves meos: id est, supremum in Ecclesia dominium tibi asserere.*  
*Baronius Regis more impera.*  
*Bel. nonnullis* sometimes signifies to govern (usually to feed) but *Baronius* (twice used in the Text) always to feed.  
*\* Sententia Baronij (super excom. Venet, Concil. Trident. oratione Cornelij Episcopi Hispanini sub Paulo tertio.*

*Tu meritis in  
terris, diceris  
esse Deus Fran.  
Zabur:*  
Rev. 13. 1, 2.  
2 Thel. 2. 7.

*7 Αὐτὸς ὁ  
ἰσὺς καὶ ὁ  
μᾶλλον  
ἐν τῷ κόσμῳ  
μυστήριον.  
Ἰωσήφ.*

*Sphinx Philos.*

claw-backe Canonists) takes away the finnes of the world, rules from Sea to Sea, is the root of *David*, Lion of the Tribe of *Judah*, Saviour of the world, God upon earth, &c. Is not this the beast (judge you) that hath a mouth like a *Lion*, and speaketh great things and blasphemies? Is not this the very same whose true name is *blasphemie*, his pretended name, *Mystery*? A mystrie indeed of iniquity, as *Saint Paul* hath it, and as *Iosephus* saith of *Antipater*, that his life was a very mystrie of malice. *Adrian* the sixth (asore he was Pope) taxed many errors and abuses in the Court of Rome (so did *Pius secundus*) which being afterward pressed to reforme, now that hee was in place, and had power in his hand, his answer was, *when I was a child, I spake as a child, &c. but being now a man, I have put away childish things.* So when *Philip* King of *Spain*, out of a bloody zeale, suffered his eldest sonne *Charles* to be murdered by the cruell *Inquisition*, because he seemed to favour our Religion;

ligion; that mouth of blasphemy  
the Pope gave him this panegyry,  
*He spared not his owne sonne, but de-*  
*livered him up for us.* So in the holy Hier: Catina.  
Warre, as they called it, against the  
Waldensas, (whither the King of  
France sent his eldest sonne in per-  
son) the Popes great army tooke one  
strong populous Citie, and put to  
the sword 60000. among whom  
were many of their owne Catho-  
likes. For Arnoldus the Cistercian  
Abbot being the Popes Legate in  
this great Warre, commanded the  
Captaines, and Souldiers saying, *Cadite eos: novit enim Dominus, qui*  
*sunt ejus.* Kill them up one among *Caesarius Heister-*  
another, for the Lord knows who are *bathensis Hist:*  
his. So, *Give not holy things to dogs,* 2 Tim 2.19.  
that is, the Scriptures to the igno-  
rant. Our Saviour closed the booke  
after he had read a few verses, *Luke*  
4. therefore Divine service is not to  
bee said in a knowne tongue. *Give*  
*us this day our daily bread,* therefore *Staphylus in*  
wee must communicate in one kind *apolog. Ledes-*  
only. There are seven Sacraments, *ma de div: scrip*  
because Christ brake and divided to *cap. 23.*  
*Roffensis adver:*  
*Luther. Act 16.*  
*Tyrabasco Pa-*  
*triarchof Vene-*  
*nice: Via tula.*  
page 164.

M

the

Greg. de Valen.  
de Idolol. c. 7.

In Colloquio  
Ratisb. apud  
Polycar. Lyser:  
Sic ex Jacob 5.  
& Marc. 6. 13.  
Male intellecto  
pro pastoribus  
Ecclesia habuit  
augentarios, &  
pigmentarios.  
Bern. Confess.

Chemnitius de  
Theologia Jesai-  
tarum. p. 48.

the people five loaves, and two fishes; some Idolatry is lawfull, be-  
cause Saint *Peter* condemneth the  
unlawfull service of Idols, 1 *Peter*  
4. 3. The Bavarian Colloquintours  
exclude all women out of Heaven  
that have lived before Christs Incar-  
nation, and alledge Scripture for it.  
Not that there is any such thing  
there to be found: but that they fa-  
ctionously contend to fasten their own  
conceits upon God; and like the  
Harlot in the holy History, they  
take their dead and putrified fan-  
cies, and lay them in the bosome of  
the Scripture, as of a mother:  
*Aristotle* tells us of one *Antipheron*  
*Orieus* that thought he saw his own  
shape and picture still going before  
him. So in diverse parts of Scrip-  
ture, where these men walke, they  
will easily believe that they see the  
shadow of their owne opinions,  
wherewith they come prepossit.  
What was it else that made *Tham-  
merus* disputing of the word *Agelias*  
(so oft used by the *Apostle* in the 4<sup>th</sup>  
to the *Romans*) to think that because  
it



it comes of  $\alpha\lambda\gamma\theta$  which signifieth Reason, therefore the righteousness of faith must be such as a man may comprehend by naturall reason? What else should make the Turkes to be of opinion that as Moses did allude to the coming of Christ, so Christ did foretell somewhat of the appearing of Mahomet? whereupon it is ordinarily received amongst them (saith Archbishop Abbots) that when Christ in Saint Iohns Gospel said, that although he departed, hee would send them a Comforter, it was added in the Text. *And that shall bee Mahomet*; but that the Christians in malice towards the n, have razed out those words. *Similarly Moutanus* the Hereticke gave out, that that promise made by our Saviour at his Ascension, *Acts 1.8.* *Ye shall receive the power of the Holy Ghost coming upon you,* was (next after the Apostles) fulfilled in him and his *Philumena*. Some such thing *Epiphanius* relates of *Simon Magnus*, and others of *Novatus*. Now what is this else but to tor-

*Item quia  
dicitur a Varino  
explicatur quod  
sit αλλγθ χα-  
ριστος, ideo  
Tham. commendat  
ex Rom 3.24  
operibus nostra  
reddi debitam  
mercedem: ibid.*

*Geograph. p. 149*

*Berz in locum.*



changing of one little letter, corrupted the Text, and carried it a cleane contrary way to its owne meaning. The *Nestorians* also abused that Text, *Heb. 2. 9.* (reading *ὁ γὰρ διὰ τοῦ θανάτου* without God, for *ὁ δὲ διὰ τοῦ θανάτου*, by the grace of God, to prove that he that suffered for us, was not God. And is not the like liberty, (or *Legerdemaine* rather) in use among Papists? Make they not over-bold in this kinde, not with mens writings onely, but with Gods also? *Harding* to prove satisfaction, altogether, *2 Cor. 7. 1.* seeing then we have these promises, dearly beloved, let us cleanse our selves from all filthinesse of flesh and spirit, making perfect our *satisfaction* in the feare of God. Where marke that the Doctour hath chopt the word *satisfaction* into the Text for *sanctification*, and so quite altered the *Apostles* meaning. So Cardinall *Hosius* for the same doctrine of satisfaction alledged (with like honesty) that *Confess. Petri: Rom. 6. 19.* Let us yeeld our members to serve justice unto *satisfac-*

As in stead of,  
*Non habent Petri hereditatem qui Petri Fidem non habent,* they print *qui Petri Sedem non habent, ex Jud: expurg:*

Answer to *Iew. Apol. part. 2. c. 16. fol. 117.*

*Confess. Petri: c. 48. de Sacram: panis: fol. 117.*

on. Saint Paul saith *sanctification*, but they are willing to mistake him, that so they may seeme to make their adulterate coyne good silver. Somewhat like hereunto is that, *Unus è millibus*, *Iob* 33. 23. which their Vulgar Version corruptly reads *Unus è similibus*. The Septuagint also are said to have translated against their will: sure it is we have but slipperie doings from them, *Iob* 2. they help *Jobs* wife to scold, adding there a whole verse of female passion. *I must now*, saith she, *goe wander, and find no place to rest in*. And whereas *Jonas* 3. 4. it is, *Yet forty dayes, and Niniveh shall be destroyed*, the Septuagint reades, *Yet three dayes, &c.* Besides that, diverse of the clearest prophecies concerning *Iesus Christ* they have utterly perverted: which therefore the Apostles alledge out of the Hebrew verity, and not out of the Septuagint: if at least this bee the Septuagints Translation, that is now taken for it. *Origen* never saw it, as appeares by his *Hexapla*: for it was burnt by *Diocletian* (as some hold) in

Lightfoots  
Miscel. p. 62.

Taylor & Beo-  
tium cont Movin

Weemes exer-  
citat.

in the Library of *Alexandria*: or  
(as others) by *Iulius Caesar* when he  
burnt *Serapion*.

## Section 3.

**B**Vt (to speake forward) a second  
sort of delinquents against Gods  
holy Word come here to be convin-  
ced of singular impiety, and they  
are such as misuse it in matter of pra-  
ctise. Now of these, there are sundry  
sorts of sinners against their owne  
soules.

First, those that wickedly pro-  
duce and pleade it for defence of  
wickednesse. See an instance here of  
*Eccles. 4. 6. Better is a handfull with Leo Juda. in*  
*quietnesse, saith the sluggard, then Annotat.*  
*both the hands full with travell, and*  
*vexation of spirit.* This in its true

meaning is not farre different from  
that, *Prov. 17. 1. Better is a dry* *Si det oluscula*  
*marcell, and quietnes therewith, then an* *misa minuscula*  
*house full of sacrifices (or good* *pax quietis,*  
*cheare) with strife.* But this Scrip- *Ne pete grandia*  
ture is here ill applied by the idle *lantaq; prandia*  
person. For it is as if hee should *lite repleta.*  
say: A little with ease is best: Bet-

ter is a penny by begging, then two-  
pence by true labour. So Eccles. 8. 15.  
*Then I commended mirth, because a man  
hath no better thing then to eat and  
drinke, and be merry, &c.* This is the  
judgment of the flesh, as that in the  
former verse is of the spirit. Wicked  
men make ill conclusions of good  
premisses, and perverse applications  
of wholesome precepts, as the Spi-  
ders suck poyson out of the most fra-  
grant flower, or as a foule stomacke  
turnes good food into ill nourish-  
ment. See this Eccles. 9. 7. *Go thy  
way, eat thy bread with joy, drinke  
thy wine with chearefulness, &c.* The  
use that carnall men make of the  
point of Gods providence is sensu-  
ality and Epicurisme. *Whatsoever thy  
hand finds to doe* (either in matter of  
profit or pleasure) *doe it with all thy  
might.* As who should say; spare  
for no paines, care for no cost, but  
make much of one, and be merry.  
Why? *For there is no worke nor de-  
vice, &c. in the grave whither thou go-  
est,* as who should say; After death  
there's no more to be done, or de-  
sired

*Pemble in lucum  
Quia nihil  
distat fors piori  
& impiorum,  
ede, bibe lude,  
post mo. id nulla  
voluptas, ut sen-  
tis Sardapala-  
licus grex. Leo  
Juda ad locum.  
Sardapalus  
successoribus post  
obitum suum  
inscribi in Se-*

fired. Let us therefore eate and drink for to morrow we shall dye. *These be evil words,* (though they pretend Gods Word for their ground) *that corrupt good manners.* Neither are they the better to be liked, that think to excuse their evill courses by the finnes of Gods Saints set downe in the Scripture. Did not *DAVID* sweare, say they, commit adultery, make *Uriah* drunke, make him away, &c. So for *Noah, Lot, Peter,* others. Holy men are called *a cloud of witnesses,* *Heb. 12.1.* In things praise-worthy and imitable, they are as the cloud that led Gods Israel, and conducted them in their way to *Canaan.* But in things unwarrantable, in their faults and failings, they are as the blacke of that cloud, which who so followeth, with the Egyptians, is like to be drowned, as they, in the bottomlesse lake. Briefly and in a word; to all these wicked God saith, *what hast thou to doe to declare my statutes for defence of thy finnes, or to take my covenant in thy mouth, thou that hatest instruction,* *Psal. 50.16, 17.*

*Uion,*

*quidē hanc  
voce m'andasse  
dicitur.  
ταυτ' ἐστὶν ὁ  
παρὰ καὶ ἐπιβε-  
βαι, καὶ μετ' ἐρω-  
τος ἡσπὶν ἰμα-  
ζοντα ὅτι πολλὰ  
καὶ ὁλβια καὶ αἰ-  
μαλίσθηαι.*

*Elion, and castest my words behind thee?*

High words are as unfit for a foole, as a gold ring for a Swines snout: the Lepers lips should bee covered according to the Law. To alleage Scripture in favour of sinne, is to entitle God to that which he hates worst: than the Devill; it is to make him a patrone and patterne of wickednesse, and his word a sword for satan his sworne enemy; it is a kind of blasphemy.

Num 15.36,37

## Section 4.

**H**OW much more then is it (in the second place) an abominable abuse to the sacred Word of God, to carp and cavill at it, as some doe. And first, at the homelinessse of the stile: secondly at the harshnessse of the matter.

Of the former sort are the wits of the world, the Minions of the *Muses*, *Mentemque habere quis bonam, Et esse corculis datum est*, our cunning and curious critickes that deliver their words by waight, drive

*Donsa.*



drive their clauses to an even cadence, eschew nicely the meeting together of vowels, the harsh sound of syllables, are carefull to speake no more than may breed admiration of their wit and worth. Their discourses are so curiously coucht, so neatly starcht and set, their words so ranked and meetly marshalled, as if they were a kinne to him whose name is sixe hundred sixtie sixe. As for the contemptible coursenesse of Scripture phrase, it grates their delicate eares, it offends their queasie stomachs, which cannot away with these wholesome (because not toothsome) words, *2 Tim. 1. 13.* They scorne the grave eloquence, the stately plainenesse, the rich poverty, that humble majesty that shines in the simplicity of the Scriptures, which they are no way able to peise or praise. Such a one was *Politian*, who being asked whether ever hee had read over the Bible? Yea once, said he, but it was the worst time that ever I spent. He preferred *Pindars Odes* before *Dauids Psalmes*,  
*like*

*U. Maior 107716.*

*D. Petel.  
part 2. Possill:  
Melanct.*

like a wretch as he was, and spent his time (which he counted cast away, so much as hee laid out upon once reading over the Scriptures) in scanning whether a man should pronounce *Vergilius* or *Virgilius*, *precinus* or *primus*, &c. (which was laborious losse of time, as the Philosopher calls it.) And if hee had any further leasure, hee spent it in making some Greeke Epigram, in commendation of leachery and Sodomy; being delivered up by God (and justly for contempt of his holy Word) to an injudicious mind as those Heathens were, *Rom. 1*. Such another was that Country-man of his, *Domitius Calderinus*, who seriously dissuaded young men, that studied eloquence, from looking into the Bible: But what goodly matter then should they reade? forsooth his Comment upon *Virgils Priapus*: a booke which a lmen, that have not altogether put off manhood, are abashed to speake of. A grave judgment, in sadnesse, for men to set their minds upon. But what greater inducement to a good

L. Vives.

τὸ πρῶτον  
 πνευματικῶς  
 Aristot.

eis ad' ἑαυτὸν  
 Rom. 1. 28.

P. Morizus de  
 ver. Relig. Chr.  
 cap. 26.

Vixit Calderi-  
 nus Anno 1477.

heart to honour the Scriptures, then that such persons despise them? as one said once, that religion must needs be the right that *Nero* persecuteth. Surely, saith *Austin*, where I understand the Prophets and Apostles: *De doctrina Christiana*. l. 1.  
 I never met with any thing, not onely more wise, but more eloquent then they are.

What a deale of imparallell Rhetoricke is to bee read in that twelfth of *Ecclesiastes*, all the former part of it? how bravely and exquisitely doth hee pursue the allegory! *Quot lumina, imo flumina orationis ibi exserit*, saith one? See a *Heidelsheim*, like lofty passage in *Moses* his song, *Dent.* 32, 6. So what a deale of confidence and eloquence, of humility and majesty, of reasons and affections, is there in the Prophecie of *Esay*? What comparilon betwixt the rowlings of *Demosthenes*, or *Cicero*'s flattering insinuations, with childish excuses of ignorance, and the lively and lofty entrances of *Esay*? betwixt the Orateurs long periods, the which he harkneth to so devoutly, and the others pierce-

P. *Morn. de*  
*verit. rabg. c. 6.*

ing paragraphs: and pressing discourtesies, which are so many thunder-strokes doubled and redoubled, able to daunt the stoutest stomacke upon earth? Never any man came neere him (certainely.) Whether ye look to the evidence of his vision or the eloquence of his stile til *Paul* set pen to paper. Hee indeed thundred as often as he spoke; When he spake to *Elymus* the forcerer especially; he set his eyes upon him saith the Text, as if he would have lookt thorough him. After which lightning, followed that terrible thunder clap. O full of all subtilty and mischief, thou child of the devill, &c. so when he unstarcht the Oratours speech (as one phraseth it) afore *Felix*, and againe, when he pleaded his owne cause in the presence of *Agrippa*, *Raptare eum judicem credas, involvere, precipitem agere: nec incendere, aut totum modo, sed ipsum potius ardere, &c.* Oh what an Oratour was he when he listed *Pericles* himselfe could never have been more powerfull or perswasive. His adversaries, the false Apostles, gave out against

*Audire mihi videtur, non verbi sed conituna.*  
Hieron.

Acts 13.9, 10.

Acts 14.

Acts 26.

*De Cicerone non nemo.*

him, that his letters were weighty, but his bodily presence weak, and his speech contemptible. Whereunto hee answers. Let every such one thinke this, that such as we are in word by letters, when we are absent, such are we indeed, when present. And how is that? In brevitate verborum est luxuries rerum, saith Origen. In fewnesse of words there is fulnesse of matter. Spare he is of words, rich in sense, as one saith of Livy. Thicke and short, pithy and patheticall, briefe and yet full, concise and yet cleare, carelesse and yet accurate. Tully tels us of the bookes of his friend Atticus, that this was their chiefe ornament, that they neglected ornaments. This is properly true of this book of books: no part whereof is without a grave eloquence, such as none could ever attaine to. The Apocrypha-writers that indeavour it, are yet but cold, and even barbarous in comparison. Wherefore Marcellus Ficinus and I O H A N N E S Earle of Miranda (the honour of U T A L T and of his age

1 Cor. 10. 10, 11.

Verborum par-  
cis, sententia-  
rum dives. Lud.  
Vives.  
Densus & brevis  
& semper in-  
flans sibi Thucy-  
dides: ait  
Quintil: Licet.  
Africani & pra-  
stans, subtilis  
& clarus, sine  
cura illa accurati-  
tus. De Q.  
Curtio Lippio.  
Hoc ipso ornati  
quod ornamenta  
negligent. Cic.

Morneus.

Da 2. curth  
Colerus epist.Amor'us  
magnus.  
Isc.

age, for skill in all sciences) having read all the good authours in the world, came at length to rest themselves in our Scriptures, and were in the end out of liking with all others; but as for these, they could never have their fill of them. For indeed, *Lectorem citius defatigatum quam satiatum dimittunt*: of these living waters the more we drink, the more we may, the deeper the sweeter. In al other things is satiety, not of this. Other bookes like insidisting *Iact*, may allure men with the blandishments of their stile, blanch'd over with the title of eloquence, till they have destroyed them. Wanton wits hunt only after pompous and painted words, rarities and niceties of speech, high straines, a soaring sublimity of phrases and choise compolares; such as they may meeke withall in *Apuleius* and *Silvius*, who speake nothing almost without a figure, but abound with continual Metaphors and circumlocutions. These Balaams see not such Angeliell lustre in holy writ as in the

the unhallowed writings of their  
 so much magnified *Magnificoes*, and  
 doe therefore disdain them. But *Res grandes or-  
 nate dicere, quæ  
 rilesst. Cicero.*  
 they must be told, that *Summa ornari  
 nolunt.* true beauty needs no paint:  
 the native comeliness of the Scrip-  
 tures (scornes the unnaturall drugs of  
 these bewitching *Iezabels*. God  
 would please these men well, should  
 he deale by inductions, as *Plato*, or  
*Syllogismes*, as *Aristotle*, or prettie  
 sleights as *Carnades*, or out-cries as  
*Cicero*, or fine conceits, as *Seneca*  
 doth. They could bee content hee  
 would utter his words by weight,  
 that they might fall in just measure  
 and sound, and that he would inter-  
 lace some farre-sought words, some  
 allegoricall matters, some strange  
 devices wherewith common use is  
 unacquainted. What is this but *su-  
 adinervam* I twere pittie surely, but  
 these men were pleased, and God  
 instructed how to deliver his mind  
 a little better. *Paul* the babbler will  
 not down with these *Athenians*, that  
 hunt after novelties, and curious  
 speculations. But my speech and my  
 preaching.

N





in the world. But to such enough (if not more than enough) as stumble at the stile of holy Writ; We have a second sort to deale with.

## Section 5.

**A**Nd they are such, as are mis-<sup>A</sup>grieved at the matter of the <sup>Durus est hic sermo, loh. 6.</sup> word, as if it were a hard word, and God the Authour of it an austere <sup>Luk. 19. 11.</sup> Lord, for requiring of them (as once he did of the rich Pharisee) such things as they are not willing to performe. <sup>Prov. 19. 1.</sup> *The wickednesse of a man perverts his way, and* (when hee hath no other way to ease himselfe) *his heart frets against the Lord:* hee riseth up against his precepts as the horse casteth his rider and riseth up against him. <sup>Rom. 7. 12.</sup> *The Law is holy and just and good,* founded upon so much right reason, that if God had not enjoined it, yet had it been our best course in (selfe-regard) to have observed it. Howbeit by accident and through our singular corruption, this good Law irritates naughty  
nature
nature

nature and makes bad men worse, as the message of dismission did *Pharaoh*. The waves doe not beate or roare any where so much as at the banke which restraines them: nor would the vapour in a cloud make that fearefull report, if it met not with opposition. Corruption when checkt, growes mad with rage, and asks, who is the Lord? Let us breake his bonds, say they, *Psal. 2.* and live by the lawes of our owne lusts: Let us eate and drinke and rise up to play, for as for this *Adams*, we cannot tell what is become of him: and as for this Man, we will not have him to rule over us, neither will we submit to the lawes of his kingdom. But who art thou, O man, that thus chatest against *G O D*, and quarrellest with his word? Gods will therein revealed is the supreme rule of right: the Kings standard, as it were, and the Kings beame; and is not therefore to be regulated or corrected by any other, but to determine and over-rule all. But these Yokelesse Behaivists frusse at it as

over-

Exod. 34.

Luke 19. 14.

ἀντιμαρτυροῦ-  
μεθα, ὡς ἀν-  
τιμαρτυροῦμεθα.  
Rom. 9. 30.

over-strict, and say in effect to it, as the Sodomites to *Lot*.

*Base buse stranger, comest thou hither thus  
Controller-like to preach and prate to us?* Sylvester Du-  
Baras.

There is in *Peter Lombard* this sentence cited out of *Austin de vera innocentia* cap. 56. *The whole life of an Infidell is sinne, neither is any thing good without the chiefest good.* At this truth *Ambrose Spiera* a certaine postiller shooteth his fooles bolt, saying, *Cruelis est illa sententia.* This is a cruell sentence. The like censure passeth many a wicked Atheist upon the righteous Oracles of God, imputing to them falshood, unlikelihood, iniquity, extremity, what not? warding off (as well as they can) Gods blow, motting themselves up against his fire, not suffering his terrours to seise upon their soules, like *Lot's* sonnes in Law, till at last (all too late) they feele them sticking in their soules and flesh, as so many venomd arrowes of the Almighty, throughout all eternity. Iob 6.4.  
Psalme 15.5.

## Section 6.

In his *Ultimis*  
& *peffimis tem-*  
*poribus.* Bern.

ἐν τῇ ἀποκαλύψει.

Aristot: *ῥωμο-*  
*λογίας* appellat  
Ephes. 5. 4.

Ἰακώβ ἀνέκδοτα  
Ibid.

ἐκ τῶν ἁγίων.

ἐκ τῶν ἁγίων Iude

35.

**A**Nother intolerable abuse in daily practise offered to Gods holy word is, when profane persons take liberty to jest at it or out of it: a course too too common in these last and loosest times of the world. Scurrility and foolish jesting in any kind is flatly forbidden by the Apostle, as unseemly for a saint, reckoned among those things that *are not convenient*, or conduce not to the maine end. How much lesse lawfull is it to frame jests out of Scripture? Sith the greater any good is, the greater the abuse, and the heavier will be the doome, when the Righteous Iudge shall be revealed from Heaven with thousands of his Saints, to convince the ungodly (to set them down, and stop their soule mouthes, as the word signifies) of all their hard speeches, dry wipes, slye taunts, bitter jeares and salt jests, that ungodly sinners have uttered against him and his

his truth. This was that, that *He-  
noch* the seventh from *Adam* pre-  
ached of old to those spirits now in  
prison, then in jollity, that jeered <sup>1 Peter 3.</sup>  
when they should have feared, like  
those in *Ezechiel*: that scoffed at  
Gods threats and said, *Let the word  
of the LORD come, that wee may  
see it.* And of the same stampe  
were their nephewes in *Noahs* time.  
He, as a *Preacher of Righteousnesse*,  
spared for no paines in foretelling  
the flood, but to little purpose. They  
looked upon him, as one drown'd in  
a deepe melancholy: they said, sure  
he dreamt (not of a dry summer but)  
of a wet Winter. Many a bitter flout  
they give the good old man whilest  
hee is building his Arke and aske,  
what this madde fellow meanes to  
make such a vessel? whether he in-  
tended to saile on the dry land, or to  
make a Sea, when hee had made  
his Shippe? They held him in  
that worke no wiser than the Pri-  
or of Saint *Bartholmewes* in *London*,  
who upon a vaine prediction of an  
idle and addle-headed *Astrologer*,

*Hollinshead in  
Anno 1524.*

Psalm 1. 1.

ἡδονή, ἔσθια,  
 ἡδονή, ἔσθια  
 μὴ ἔσθια. ἡδονή  
 ἡδονή ἔσθια  
 Luke 17. 37.

went and built him an house at Harrow on the Hill, to secure himself from a supposed flood, that that Astrologer foretold. And therefore though hee clapped and called early and late, proposing their danger, and pressing them to provide for their owne safety, yet (being now fate downe in the fate of the scorpfull) they stird not a whit, neither abated an ace (as they say) of their loose and lewd living. But *they ate, they dranke, they married, they gave in marriage*, they remitted nothing, but passed, without intermission, from eating to drinking, from drinking to marrying, from marrying to planting, and providing for posterity, and would *know nothing*, that is, would take no knowledge of any thing, but lay buried in deep and desperate security, *till the very day*, saith our Saviour, that the flood came, and buried them all in one universall grave of waters. Then might the old Preacher (had he had any mind to it) as fitly have sat and gibed at them, as they once foolishly did

did at him. Now *Jubal*, let's heare one of your merry songs. Now, *Jubal*, whether is the wiser work, the building of Tents, or the building of an Arke? Now sirs, you that are such men of renowne, you that were the brave gallants of the earth, now tell me who is the foole, and who is the Wiseman now? By this time, from the tops of the mountaines they descry the Arke, and behold that with envie, which they erst beheld with scorne. Surely, G O D Prov 3 14.

*scorneth these scorner*s, that spend their biting girds, and bitter jests upon holy things. G O D himselfe will laugh at their destruction, and mocke when their feare cometh. Prov. 1. 26.  
Plaine 52. 6. The righteous also shall see it and feare, and laugh at such: as they did in *Julian* the Apostates time, that notable scoffer, that would finite Christians, in contempt, on the one choeke, and bid turne t'other also. Hee refused to heare their complaints of injuries, because Christ bad them patiently suffer, nor would hee pay them their wages that they might

*Libanus sapientia*

*Septem libros  
in expeditione  
Parthica adver-  
sus Christum  
evangelium: Et  
Gablaum sta-  
tum in praelio  
sensit, & merce-  
dem lingua put-  
issima, conto in  
stis personis,  
accepti. Hieron.*

might be poore in spirit, and so fit-  
ted for the kingdome of Heaven.  
One of his bosome-birds taunting-  
ly asked of them, what the Carpen-  
ters sonne was now in framing?  
whereunto they replied, He is mak-  
ing a Coffing for *Julian*: And it  
fell out accordingly: for hee was  
slaine shortly after, with an arrow  
of Christs shooting, and dyed rave-  
ing with *Vicisti Galilee* in his mouth  
This was *Julian*. And the like befell  
*Hannan* King of the *Ammonites*, that  
sent away  *Davids* servants, with  
shaven beards and short garments,  
in derision of their law (likely) that  
forbad them both these. But was  
there not *bitternesse in the end*? had  
hee not lowre sawce to his sweet  
jests ere he was a yeare elder? The  
holycyle might not be put to a pro-  
phane use on paine of death, *Exod.*  
*30.32*. No more may the holy word,  
on paine of Gods displeasure, which  
is worse than death. Surely *their*  
*damnation* *shumbreth* not, saith Saint  
*Peter*, of his scoffers, may we say of  
ours. *David* points them out for  
the

2 Peter 2.3.



the worst of sinners, in that excellent gradation of his, *Psalm* 1. 1. these *Rhetoricall mockers* as one translates that word, those pests or botches of humane society, as the Septuagint render it. These are the merry Greekes of our time, that had rather loose their God then their jest: those facetious and fantastical companions, that dare play with edge-tooles, and rather than want mirth will call in Gods Word (which they ought to tremble at, and not to toy with) as the *Philistines* did *Sampson*, to make them pastime. These are worse than Pilate who when he heard but the name of the Sonne of God, was afraid: but these feare nothing more, then not to be held witty and conceited, like *Sir Thomas Moore*, of whom the *Chronicler* doubteth, whether to call him a *foolish wise-man*, or a *wise foolish-man*. And why? He thought nothing, saith he, to be well spoken except he had ministred some mock in the communication. And *quæsis vita, finis ira*, as he lived a mocker, so

ἐκ κακῶν  
λοιμῶν.

*Judges* 16. 25.

*Iohn* 19. 1.

*Edw. Hall*  
*Chronicle.*

so he ended his life with a mocke in his mouth. A thing too too common among the French, who are said to be great scoffers in matters of Religion, even upon their death beds, some of them. A Gentleman lying at point of death, when the Priest had perswaded him, that the Sacrament of the Altar was the very body, and blood of Christ, refused to receive it, because it was Friday.

D. Heylin's Geog.  
pag. 77.

Another seeing the Hoast brought unto him by a lubberly Priest, said that CHRIST came unto him (as once) riding upon an Ass. What is this else but *καμυδία τὰ μυήσια*, as *Nazianzen* calleth it, to play with mysteries, to make jests in high matters, then which what can be more absurd and unseemely. And hitherto may be referred, that the Papists in scorn call us *Evangelicos & Scripturarios*, *Gospellers* and *Scripturists*, thinking thereby to jeare us out of our weak and false *Castle of holy Scripture*, into the plaine fields of *Councils and Fathers*, as their *Bristow* adviseth them. It is notorious-

As the Heathen called the  
Jewes *Asinarios*,  
and the Christians *cruciaris*  
*fermentarios*.

Motive 48.

ly

ly knowne, saith Doctour *Fulke*, Annot: in Rhene  
Test. on Act. 17  
Sect. 4. ex Chri-  
stoph Franch:  
Coll: Jesuit: in  
sue.  
that the most honourable name of  
Christian is in Italy and at Rome a  
name of Reproach, and usually abu-  
sed to signifie a Foole or a dolt. This  
is properly blasphemy in the second  
Table; for it reflects upon God  
Himselfe, who will not suffer it to  
goe unpunished; as little as he did  
in *Domitian* the Emperour, who to  
breake a jest upon Christ the Lords  
Anointed, and upon *Iohn* his servant, Pareus in  
Apoc. 1.9.  
who had written, ye have an uncti-  
on from the father, &c. is said to  
have cast him into a vessell of seal-  
ding oyle; out of which when he  
came forth unhurt and more fresh  
then before, *Domitian* banished him  
into the *Isle Pathmos* where he recea-  
ved the Revelation, and whence he  
was called backe, after that the per-  
secutor had receaved his guerdon  
from the righteous hand of God.  
Now therefore be not ye mockers, (at  
holy things especially) least your  
bands bee made strong. Let it never  
be said, that Religion is not more a  
matter of forme then of forme a-  
mongst

Esay 28.22.

Discite iustitiam

moniti: Virg.

mongst

Josephus.

Alis & Moni.  
fol. 1905.

amongst us. *Appion* a Grammarian of *Alexandria* scoffing at the Jewish worship, and especially at Circumcision, had an ulcer the same time and in the same place. And one *John Apowell*, in *Queene Maries* dayes standing by *William Mawdon* as hee was reading on a Primer at *Greenwich*, mocked him after every word with contrary gawdes, and flowting speeches unreverently, insomuch that hee could no longer abide, but turning to him said; *John*, take heed what thou dost, thou mockest not me, but God in his Word, though I be simple that reade it. He mocked on, till *Mawdon* reading, Lord have mercy upon us, Christ have mercy upon us, the other with a start said suddenly, Lord have mercy upon me. With that, *Mawdon* turned about, and said, what aileth thee, *John*? He said, I was afraid. Whereof he said *Mawdon*: nothing now, said the other. After this, he asked him againe, who answered: When you read that, Lord have mercy upon me, me-thought the haire of my head

head stood upright with a great feare that came upon mee. On the next day he ran mad, and was bound in his bed. After that he lay almost day and night, never ceasing to cry out of the devill of hell, &c. It seemes he was posselt of an evill spirit. A faire warning for such soule mouths, which shall one day sinoke for it, as *Dives* did. And then, what reward shall be given thee, thou godlesse tongue? even *sharp arrowes* with hot burning coales, yea those very coales of hell from whence thou wert enkindled. Then woe to our mirth-mongers that laugh now, laugh themselves fat; that are altogether set on the merry pinne, jear-ing and gibing at that which they should *heare and feare*, and doe no more so, as the Scripture speaketh. These shall one day howle as fast, faith our Saviour, there where is wailing and weeping and gnashing of teeth. Can we heare of such mens sinnes, and not tremble at their torment?

*Nescitis lingua  
vermicibus exsa.  
Euagr. l. 1.  
Plalm 92.*

*Luke 6.  
Te miror, qua-  
rum falla imi-  
tatis, eorum exi-  
tum non perhar-  
rescere. Cicerro  
Anton. in  
Philop.*

Section

## Section 7.

*Ignatij conclave*

**L**ASTly such come here to be convinced of notorious impiety, and indignity to the Scriptures, as abuse them to spels and charmes. The first verse in Saint *Iohns* Gospell is alwayes imployed in popish exorcismes, and the Lords prayer to cure persons forespoken (as they call it) and ayred. So to finde things that are lost, there are that will have a seive, and a paire of sheeres, and repeate a place of Scripture. This is an horrible way of perverting Gods Word, and profaning his Name. This is to serve the Devils turne with the Scriptures, and to make them as it were, Sacraments to the Devill, than the which what greater abuse can be possibly offered unto them?

*Ob.*

Tell mee not here in defence of this abomination, that the words then used are Gods Words: for, as thus abused, they are not Gods, but the Devils, who hereby insensibly possesseth

*Sol.*

possesseth himselfe of mens soules :  
and every one that by seeking to  
such consults with Satan, as *Saul*  
did; worships him, though he bow  
not as hee did : that evill spirit do-  
fires no other reverence then to bee  
sought unto : Satan seekes to such  
in his Temptations, they seeke to  
him in their consultations : and  
now that they have mutually found  
each other, if they ever part, it is  
a miracle. Say not again : How can  
there bee so much hurt in words so  
good ? I tell thee that *Samuel* him-  
selfe could not have spoken more  
gravely, more severely, more divinely  
then the fiend did to *Saul*, then  
when he preacht *Sauls* funerall, as  
one calls it. When the Devill him-  
selfe puts on gravity and Religion,  
who can wonder at the Hypocrisie  
of men ? Had not *Elymas* (that  
child of the Devill) called himselfe  
*Serpus*, as if he had bene sonne  
to our Saviour, or of his very neare  
alliance, *Acts* 13. 6. where the  
Syriack hath it *Sar-phuma*, a forme  
of renowne, a famous person. And

Ob.

Sal.

*Oratio funebri  
Sauli dicta a  
Diabolo Suchol:*

*Acts* 13. 6.  
*Filius nominis  
i. viri celeberrimi.*

lies

O

did

Act. 19.  
8. 9. and 19. 21.  
175.

did not *Simon* the Sorcerer give out  
himselfe to be some great master & he  
so bewitched the *Samaritans* with  
a semblance of extraordinary holi-  
nesse, he so amazed them therewith,  
that he had gained them, they were  
more his then their owne, as the  
word signifies. *Iustin Martyr*, who  
was borne at *Samaria*, and lived  
heare those very times, tells us, that  
this varlet had an image set up in  
honour of him with this super-  
scription, *Simoni Deo sancto*, to *Simon* the  
holy God. *Epiphanius* also hath left  
recorded, that this Hell-hound cal-  
led himselfe *God* the Father and  
Son, and his *Helen* (I abhorre to  
relate it) the *Holy Ghost*. But to  
speake forward: When *Saint Paul*  
came to *Ephesus* a place too too  
much addicted to these damned stu-  
dies, (which gave occasion to that  
Proverbe, *epheſia xaxoula* *Ephesian*  
learning, for the blacke art, *Saint*  
*Luke* speaks the best of them, when  
he calls them *secrets* Curiosities)  
certaine of the vagabond sewes ex-  
cessits, tooke upon them to *show*  
evill



*Evill spirits by the name of Iesus whom Paul preacheth.* Here were good words, wee see, but out of an ill mouth, and for ill purposes : and therefore with as ill an issue to the speakers, who were glad to fly out of the room: *naked, and wounded,* as hardly bestead, and scarcely scaping with their lives. Whereupon the Name of the *Lord Iesus* was magnified, the number of Christians increased, and the curious conjuring books, though never so costly, burnt up and abolished. Those were good words that the *Pythionisse* cryed after *Paul*, and his fellow-labourers at *Thyatira*, *These men are the servants of the most high God, which shew unto us the way of salvation.* What could *Lydia* her selfe have said more in their commendation? Yet *Paul* was grieved at it, and cast out the Devill that spake it. So, what could any *Peter* have spoken better of his master *CHRIST*, then the Devill spake? *Iesus whom some of the living God, &c.* But where was his calling? What commission

Acts 19. 13, to  
 21.

Acts 16. 17, 18.

Leu. 10. 6.  
Deut. 18. 10.

Rom. 14.  
S. 18. 10.

Ob.

Sol.

had he to confesse Christ in that sort? Surely none. Therefore hee heares, *quid dicit*, Be dumbe. Our Saviour Halts him up, and will heare him no further. No more will hee have any such doings, as this we speake of amongst his people : but will finde out both them, and such as seeke to them : yea their sinne will find them out. Gods word, for certaine, is no fit meanes for any such purpose, as wee see in those *Ephesian* Exorcists. Neither can it bee of faith for want of a promise, and is therefore sinne, yea a sin of a double dye, of a crimson colour, such as nothing can fetch out, but the blood of Christ, or the fire of hell.

Say not to me, in the last place, we have received good by these men, and as for the Devill, we despise him, and will have nothing to do with him.

If any Jew had yielded himselfe to *Rabshakehs* lure, had hee not gone with him to *Senacherib* his master? so do these to the devill, by resorting to his instruments. As the fisher catcheth the fish by the baits, so doth

Satan

Satan hooke in mens soules, by those smaller kindneses. And as the Babylonish Embassadors brought *Hezekiah* some petty presents but to carry away all: so is it here. The sheep is never in so much danger of the Fox as when hee comes upon her in sheepes clothing. If thy deadliest enemy drink to thee, though in a cup of gold, wouldst thou take it for any better than ranke poyson? such are the Devils cut-throat kindneses this way. Lastly (besides the hurt done to the Charmer, who is hardned hereby, in his wickednesse, whereas without such customers his trading would faile) God sustaines a double injury. 1. In his glory, as if he were not able or ready to helpe his, but there must bee trudging to *Endor* or *Ekron*. 2. in his word thus wretchedly abused, as hath beene already discoursed.

Esay 39.

*—times Da-  
naos & dona  
serentes, Virg.*

a Kings 1.

O 3 Chap.

## CHAP. V.

## Section I.



He third use is for reproofe. And so, Is it God that speaketh in the Holy Scriptures? This serves deeply to

shent and shame us for our first brutish ignorance, secondly, barbarous unbeli:fe, thirdly, inexcusable disobedience to that divine voyce that came from the excellent glory. *This is my beloved sonne, in Whom I am well pleased, Heare yee Him.*

For the first: how justly and unanswerably may the Lord renew the quarrell of his covenant, and take up his old controversie against us, that there is no knowledge in the land, that he hath written for us the great things of his law, and we have counted them a strange thing, that whereas for

a Peter 1.17.

Ho'ca 4.1.  
Holca 8.12.

for the time we might have bene teachers, we have yet neede to bee taught the first principles of the Oracles of God, we have neede of milke, and not of strong meate? Was it not reasonable milke that wee have sucked in from the breasts of Consolation, the two Testaments? Is not knowledge easie, and obvious to him that is willing? Are ye also ignorant? saith our Saviour to his Disciples: Art thou a Doctor in Israel, and knowest not these things which thou hast read so much of in *Ezekiel* and elsewhere? What? Owles abroad in so bright a firmament? blind as beetles, in a land of light? darke in *Gospen*, amidst so many meanes and mercies? in the land of uprightness doe yee deale unjustly, and not behold the Majesty of the Lord? O generation, see ye the word of the Lord: Have I bene a wilderness to the house of Israel? a land of darkness, and of the shadow of death? How is it then that yee are still foolish children without understanding? wile to doe evill, but to doe good, yee have no

Jeremy 9.3.

2 Chron. 13.5.

Hab. 2.14.

Iecl 2. 23.

Prov. 1.

Matth. 11.

Robertus Arif-  
burienfis.

knowledge: Ought ye not to have known? as *Abijam* said to *Jeroboam*, and all *Israel*? Should ye not all know the Lord from the least to the greatest? Should not the earth be filled with the knowledge of the Lord, as the waters cover the Sea? These are the times, if ever, wherein God hath poured forth his spirit upon all flesh; stretched forth his hands to us all day long, lifted his voyce in the high places of the City, caused the Candle of his Gospell to shine full faire upon this kingdom for so long together, so that we have beene lifted up to Heaven, as *Capernaum* in the abundance of meanes, and plenty of outward priviledges. In the time of Pope *Clement* the sixth, when as *Lewis* of *Spaine* was chosen Prince of the Fortunate Islands, and was gathering an Army in *Italy* and *France*, the English Embassidour then resident at Rome together with his company, gat them home, as not doubting but that *Lewis* was set up against the King of *England*, than which they could not imagine

imagine there was any more fortunate Island under heaven. Was it so when over-spread with Egyptian darknesse? what would our forefathers have judg'd, had they had our happinesse to live in these glorious dayes of *Alexandria* in *Egypt*, *Ammianus Marcellinus* observeth, that once in a day the Sunne hath been continually ever seene to shine over it.

In the Island of *Lycia*, the sky is never so cloudy, saith *Solinus*, but that *Vnde Horat:* the Sun may be seene. *Semper in sole eam claram* *fra est Rhodus*, The *Rhodes* is ever in the Sunne-shine; saith *Ennas Sylvius*: And *Tacitus* tells us, that here in *Britany* the Sunne in Summer neither riseth nor falleth, but doth so lightly passe from us by night, that *In vita Agricola* you can hardly put a difference betweene the end and beginning of the light. This is indeed chiefly true of us, in respect of the bright and beautifull sun-shine of the truth. Other Countries sit in darknesse and shadow of death, like the Valley of *Sciessa* neare the Towne called

*Locus radijs so-  
lis ferme invisus  
nec aliam ob  
causam memora-  
bilis. Solin. c. 12*

*Nihil in Hispa-  
nia otiosum, ni-  
hil sterile. Solin:  
cap. 36.*

*1 Cor. 13. 34.*

*Pembles Sermon:  
Mische of Ig-  
norance.*

led *Patra*, which being shaded by  
nine high *Hi's* is scarce ever visited  
by the beames of the Sun: But to  
us, (as to *Zabulon* and *Nephtali*)  
is a great light risen, *Matth. 4. 16.*

Now when a master sets up his ser-  
vant a great light to worke by, hee  
lookes to have it done both more,  
and better. So here. Surely it  
should bee with us as they say of  
*Spaine*, that there is nothing idle, no-  
thing barren there. But alas it fals  
out farre otherwise: for some have  
not the knowledge of God, so their  
shame be it spoken, but are as hard and  
rude every whit in very fundamen-  
tals, and have the same bald and base  
conceits of God and his will as the  
blind Heathens had. Let me tell you  
a Pulpit-story (and that's no place  
to lye in) of an old man above sixtie,  
who lived and dyed in a Parish,  
where besides the word read, con-  
tinually, there had beene preaching  
almost all his time, and for the grea-  
test part twice on the *Lords Day*,  
besides at extraordinary times. This  
man was a constant hearer as any  
might



might be, and seemed forward in the love of the Word. On his death-bed, being questioned by a Minister, touching his faith and hope in God, you will wonder to heare what answers hee made. Being demanded what he thought of God? hee answers, that he was a good old man. And what of Christ? that he was a towardly yong youth. And of his soule? that it was a great bone in his body. And what should become of his soule after he was dead? That if he had done well, he should be put into a pleasant greene meadow. These answers astonished those that were present, to think how it were possible for a man of good understanding, and one that in his dayes had heard, by the least, two or three thousand Sermons, yet upon his death bed in serious manner thus to deliver his opinion in such maine points of Religion, which infants, and sucklings shold not be ignorant of. Oh who can sufficiently bewaile and expiate the grosse ignorance found in the greater number,

Dan. 11. 4.

as rude and raw in Scripture matters, as if they were not reasonable creatures, though in other things wondrous acute and apprehensive. And for the better sort, that *runne to and fro to increase knowledge*: some smattering skill they have got, but its woefully indistinct and ill betroued. It would puzzle them shrewdly (after so much teaching) to give a good account of their faith. Surely as *Lactantius* wittily said, that there was never lesse wisdom in *Greece* then in the time of the seven wise-men: so may it be justly complained of the extreme want of knowledge in the abundance of so many means of knowledge. That little, men have got, is for most part, ineffectuall, and hath little influence into their hearts and lives. They use it (as some do artificiall teeth) more for shew then service; or as the *Athenians* are said to do their coyn, to count and gingle with only striving more to an ability of discourse then to an activity of practise, to talk of it, then to walke by it. The very entrance of  
Gods

Gods word giveth light, &c. But this is  
*condemnation*, this is hel above groūd  
 that light is come into the world, &c. like  
 the creature called *salifuga*, the day is  
 to thē as the shadow of death. These  
 mens ignorance is not merely pri-  
 vative, as was that in our Saviour as  
 man only, nor naturall, as in infants:  
 nor invincible as theirs that lived in  
 the midnight of Popery; but wilfull  
 and affected, *Ut liberius peccent, libe-  
 rius ignorant*, saith *Bern.* they winke  
 with their eyes, as the Pharisees: they  
 shut the window lest the radiant  
 tresses of the sun should trouble them  
 in their sleep; they are wilfully igno-  
 rant, with those in *Peter*, whiles they  
 cast Gods word behind them and be-  
 speake him in their language, *Depart  
 from us, we will none of the knowledge of  
 thy wayes*: being as glad to bee rid  
 of him as the *Philistines* were of the  
 Arke, or as the *Gadarens* were of  
 Christ. Now how righteously  
 shall CHRIST regeſt one day  
 upon all ſuch profane *Gadarens*  
*Disciples*, *Depart, I know you not?*  
 bee juſt as ſtrange unto them then;

Pſalme 119. 170

Iohn 3.

In agria Sardois

reperitur ani-

mal perexiguam

ſimileque ara-

neis forma,

*ſalifuga diſta,**quod diem ſugi-**at. Solinus, c. 10.*

Actis 28. 27.

2 Peter 2.

Pſalm. 50.

Iob 31. 14.

as they will needs be now to him? fill these back-sliders in heart with the fruit of their owne wayes, *Prov. 14. 24.* and sith they have loved darkness, give them their belly full of it; cast them into outer darkness, that darkness beyond a darkness; the dungeon of darkness, where they shall never see the light againe, till they bee lightned by that universall fire of the last day. They that know not Gods wayes revealed in his word,

Psalme 95.

Lev. 13. 44.

he hath sworne they shall never enter into his rest: and although they always wander in heart and *errant* knowing the Scriptures, yet can they not goe so farre wide as to misse of Hell. An ignorant person is that Leper in *Leviticus*, his plague is in his head, he is utterly unclean, and is therefore utterly to be excluded. See *1 Thes. 1. 7.*

Section 2.

Secondly this, that the Scriptures of God, serves sharply to reprove our hatefull infidelity. Many amongst

amongst us beleeve the Bible no other-  
wise then they doe humane Hi-  
stories, or not the strange wonders  
there related, or no more thereof  
then they can see cause for, or then  
suites with their carnall humours, or  
not the menaces, or not the promi-  
ses, or apply them not, neither indi-  
viduate the same to themselves: but  
rather, put all off, as if it nothing  
concerned them, and dispose of it  
to others. Is this to mingle the  
word with faith? to melt, with  
*Iesiah*? to smite upon our thighs  
as *Ephraim*? to examine our wayes  
with *David*, by Gods Word, and  
finding our selves farre wide, to  
turne our feete to his Testimonies?  
Is this to be wise for our selves? to  
consent and obey? to buy and beate?  
Many men come to the word as  
they doe to feasts, where they lay  
liberally on other mens trenchers,  
let their owne lye emptie: they  
reade the Scriptures as they doe  
news out of a farre Country as not  
pertaining to themselves. Whereas  
the Bible should be read, as we read  
the

*is it not Iesiah  
that sayes  
Coryall.*

*Isa. 31. 13.*

*Psalm 149. 59.*

*Prov. 9. 12.*

*Elsay 1.*

*Elsay 55. 2.*

Jeremy 9. 6.  
Rev. 10. 9.  
Prov. 25. 16.

Esay 66. 1.

Math. 11.

Math. 23.  
Luke 7. 30.

the Statute-booke, (wherein every man holds himselfe as much concerned, as if his name were there written) and should therefore turne short againe upon himselfe and say, *what have I done?* what case am I in? what may I doe to bee saved? This is to *take the booke and eate it*, as *Iohn* did: this is to feed upon the hony that we have found, as *Salomon* biddeth: this is the way, to *tremble at the Word*, whilest men dwell upon it, till their hearts ake and quake within them. As for those that do otherwise, I may fitly say to them, as our Saviour said to the *Jews* concerning *Iohn*: *what went ye out into the wilderness to see? a Reed shaken with the wind?* so what take ye in hand the booke to read, or come to Gods house to heare? an idle song? an old-wives tale? a foolish History? a frivolous interlude? Or, if it be God that speaketh in the Word read and preached, how is it that ye beleeve him not? why seek ye (with the *Pharisees*) to make voyd the counsell of God concerning your selves? Christ that by his  
absolute

absolute power can doe any thing, by his actuall power can do no great matter for these unbelievers, more than wonder at them. *Verily, Verily* faith our Saviour to *Nicodemus*, we *speake what we know, and testifie that we have seene, and ye receive not our witnesse.* *Loe, hee joynes himselfe with the Prophets which Nicodemus had read, so cursorily and carelessly, as not to have there-hence learned the doctrine of Regeneration.* This sin is now the greater, because as the Law and the Prophets, *Heb. 4. 2.* so the Gospell much more was written *that men might believe, and that believing they might have eternall life,* which now they cannot enter because of unbeliefe: but being cut off from Christ, they are left without among dogges and devils, without heaven, I say, but far within hell: whether they are sent and set as free-holders, to whom other sinners there are, but Tenants or inmates, and are therefore said to have their *parts with hypocrites and unbelievers.*

*Mark 6. 5.*

*John 3. 11.*

*John 10. 38.*

*Heb 3. ult.*

*Romans 11. 32.*  
*Revel. 21. 8.*

*Matth. 24. 51.*

## Section 3.

Malachy 1.6.

Iob 9.4.

Luke 16.20.

**T**Hirdly doth the Lord himselfe  
 speake to us from Heaven in the  
 holy Scriptures? and is he our Ma-  
 ker and master? how is it then that  
 hee is no better obeyed? that his  
 word hath no more place in us or  
 power over us? that it swayes not  
 in our hearts: that it rules not in  
 our lives? Shall hee stretch out his  
 hand to a disobedient people? doe  
 wee provoke the Lord to jealousie?  
 are wee stronger then he? *hath any  
 ever waxed fierce against God and  
 prospered?* Shall we sit like sots un-  
 der the sound of his word, and not  
 be sensible? or shall we feele his axe  
 at the root of our consciences, and  
 be smitten with some remorse, and  
 yet goe on in sin? What became of  
*Pharaoh* that would not hearken to  
*Moses* though he came with a mes-  
 sage from heaven? of the rich glut-  
 ton that made no more reckoning  
 of *Moses* and the Prophets? of *Laz-  
 zarus* in Law that counted their fa-  
 thers



*A Treasury of holy Truths.*

III

Acts 13.41.

thers fore-warnings a meere mock-  
lage? Behold ye despisers, and won-  
der, and perishe: for I worke a worke in  
your dayes, a worke which you shall in  
no wise beleue, though a man deathly  
is unto you. Which to prevent, pre-  
cious and worthy of all acceptation  
is that counsell of our Author. See  
that yee refuse not him that speaketh  
from Heaven: see that ye shift him  
not off, as the word signifies, or send  
excuse as those recusant guests in the  
Gospell did. When the truth stands  
at the doore of your Conscience,  
and pleads for admittance, say not  
as he did to his friend that came to  
borrow two loaves, Come to me to-  
morrow; or as Felix to Paul, at a  
more convenient time I'll send for  
thee. For if the word spoken by An-  
gels only was steadfast, and every trans-  
gression and disobedience, that is, every  
commission and omission received  
a just recompence of reward, how shall  
we escape if we neglect (hee saith not,  
if we deny, betray, oppugne, but if  
we neglect, slight, let slip) so great  
salvation, which at first began in hee

Heb. 11.15.

and magis boni de  
cr. 2, 8.

*spoken by the Lord, &c. Heb. 2. 2, 3*  
 Where our Authour, making use of  
 the Doctrine delivered in the Text,  
 presseth Obedience to the Gospell  
 from the danger of doing other-  
 wise, farre more probable and more  
 importable then of those that despi-  
 sed *Moses Law*, (who yet dyed  
 without mercy.) 1. By comparison  
 of the instruments that deliverd it.  
 2. From the manifold confirmation  
 the Gospell had, by testimony both  
 humane, verse 3. and Divine, ver.  
 4. And thereupon firmly argueth,  
 therefore surely we ought to give the  
 more diligent heed to what we have  
 heard from Christs mouth, lest at any  
 time we should loose, or as *Chrysostom*  
 interprets it, lest we utterly perish,  
 lest we become as water spilt on the  
 ground, that cannot be gathered up  
 again. *Rebellion is as witch-craft*; its  
 a sinne that God bids be written in a  
 booke (above all other sinnes) for the  
 last day. Yea, for ever and a day. His  
 usuall course is to give up such as  
 obey not the truth, but refuse to be  
 reformed to strong delusions, vile  
 affecti-

Hebr. 10, 28.

μὴ ποτε  
 ὑμῶν. *Chrys.*  
 ἰαλὺς ὁ  
 ἰαλὺς ὁ  
 ἰαλὺς ὁ  
 ἰαλὺς ὁ

Psalme 58, 9.

2 Sam. 14, 14.

1 Sam 15, 13.

Elay 30, 8.

affections, just damnation. That word which they have *held for wind onely*, with those in Jeremy, shall prove a fire in their bones. And although they have made some sorry shift to shake it off and slight it, as an empty ring, a vaine sound, a dead letter, &c. it shall lay fast hold upon them, *Zach. 1. 6.* Judge them at the last, and cut them downe as fuell to the fire. The Gospell is preached for a testimony against worlds of people that contemne it. And for the Law, they that will not have the direction thereof, must and shall have the correction. *Ant. facien- dum certe aut patiendum*: there's no avoyding of it. They that tremble not in hearing, shall bee crushed to peeces in feeling, as that Martyr *Bradford. 10.* said.

*1 Thes. 3. 10.*

*Rom. 1. 16.*

*1 Thes. 1. 8.*

*1 Cor. 5. 13.*

*John 11. 43.*

*Matth. 3. 10.*

*Matth. 24. 14.*

P 3

Chap.

ch of the head of the church, which is the  
only to allowe judgement of I  
Lord

## CHAP. VI.

Jeremy 2. 8.

Mar. 16. 15.

1<sup>st</sup> Tim. 4. 15.2<sup>nd</sup> Tim. 4. 15.

Eph. 4. 11.

Col. 4. 17.



Verlast use is of Exhortation, and first to Ministers, whose office it is to handle the Law, to preach the Gospel, to divide Gods Word aright, to speake as the Oracles of God, for the perfecting of the Saints and the building up of Christs mysticall body: It highly importeth all such, as they will answer it to him whose person they beare, whose stead they stand in, whose worke they wait upon, to fulfill their ministry, by discharging their duty therein. 1. With all assiduity and earnestnesse. 2. With fidelity and boldnesse. 3. With integrity and unblameablenesse.

## Section 1.

First, what ever thy hand finds to do  
in this weighty worke of the  
Lord,

Lord, doe it with all thy might, as *David* danced, as *Barn* builded, as *Neh.* 3, 20.  
*Jacob* served, as *Paul* preached night and day with many tears and temptations, and as he charged *Timothy* in preaching to be instant, to stand to the worke, yea to stand over it; and that both in season and out of season, as knowing the worth of a soule, and the terroure of the Lord, who *Jeremy* 48, 10.  
hath betterly cursed the careless, and sent the idle servant packing to his place in hell. Be not ye therefore idle nor unprofitable, but as any hath received the gift, minister the same to others, as good stewards of the manifold graces of God. *1 Peter* 4.  
Christ the good Samaritan brings the hurt and wounded sinner into the Inn of his Church, where hee delivers to the Host, (I mean the Minister) those two pence of his Word and Sacraments, with charge to see him safe and well looked to, till his returne. Now if there bee either no balm in Gilead, or no Physician there, *Jeremy* 8, 22.  
If those that are there be Physicians of no value, either have no healing medicines, *Ier.* 30, 23.

In Mat. 10, 16.

Ezek. 34, 3.

Iob 31, 14.

Zach. 11, 17.

Zach. 11, 15.

Gen. in 1 Sam.

Acts 16.

1 Sam. 17, 18.

or no care of the cure, but, gather temporalls by themselves, sow spiritualls by others, (as *Albertus Magnus* complained of the Pastors of his time) cate the flesh, and weare the fleece, but feed not the flocke, nor heale the sicke, as *Ezekiel* hath it: what then will they doe when the Arch-shepherd riseth up? and when he visiteth, what will they answer him? woe to the Idol-shepherd that leaveth the flock, or that when hee comes hath only *forcipes & mulstram* (those instruments of a foolish shepherd) looke only after *lac & lanam*, doth the worke by others (as *Peter Martyr* complained of some in those dayes) reape the profits by themselves, and as it is in the book of *Iob*, saith he, *Boves arant, & asini pascuntur*. How shall our Saviour shake up such loose or lazie Pastours, that looke not to the flocke (over whom hee had made them overseers) as *Eliab* did *David*; with what makest thou here? and with whom hast thou left these few sheepe in the wilderness? I know thine idleness,

nesse, and the naughtinesse of thine heart. The carefull *Levi* makes haste home, when called abroad about his necessary businesse. His heart is where his calling is; and by how much the more sacred his charge, by so much the more attendance, he knowes it expects. When therefore he is from home, he is like a fish in the ayre: his heart cleaves to his people, as a fathers to his children: his daily thoughts and cares runne upon them; he seates nothing more than that any *Martha* should say unto him: *Domine, si sciret, hic fuisset, frater meus non fuisset mortuus.* And forasmuch as where vision failes, the people perish, he gladly takes all opportunities and advantages of preaching publikely, of instructing privately. The love of Christ so wrought in *Doctor Taylor* Martyr, that no Sunday, nor Holy Day passed, or other time when he might get the people together, but he preached to them the Word of God. *Master Bradford* even during his imprisonment preached twice a day constantly

Judges 19, 5.

*Procul ab agro suo distans, jactura viciniae.*  
*columella.*

*Domini vestigia sunt semini optimi in agro.*

*Arist. Oecon. lib. 1. cap. 6.*

*Prov. 29, 2.*

*Act. 1 and Mart.*

*Ibid. 1457.*

ly unlesse sicknesse hindred him. This was according to the example of our Saviour, *Matth. 13. 1.* In the same day wherein hee had confuted and confounded the Pharisees, (as it may seeme) in the morning, hee taught the people out of the shippe in the afternoone. Bishop *R. Jellay* also preached every Holy-day and Sunday for the most part, except he were letted by some weightie businesse. To whose Sermons the people resorted, swarming about him like Bees, and coveting the sweete joyce of his heavenly doctrine. He well understood that *prædicationis officium suscipit, quisquis ad sacerdotium accedit*, as *Gregory the Great* hath it. And his successour *Gregory the third* who late *Anno 731.* preached frequently to the Clergy and people of Rome (an extraordinary example) and was held so well insighted into the Scriptures, as no man of his age came neere him. The Roman Generalls when they had once ridden in triumph, were wont to take their ease ever after. But

Cato

*Ibid 1559.*

*In Pasterali.*

*Funerius in Chronol.*



*Cato* is commended for this, that he still continued his care for the Commonwealth; after he had obtained that honour of triumph. Neither is this great Bishop lesse to be praised, if that bee true especially, that was spoken by Doctor *Bassinet* a *Jacobine* Prier, that at Rome it was as great a wonder to heare a Bishop preach, as to see an Asse see. The common Prædicants they bind heavy loades upon. For the custome of *Italy* is for the same man (in their greater Cities appointed) to preach every day in *LENT* without intermission, if their strength do serve them. Saint *Chrysostome* he shewes, hee preached every day ordinarily. So did *Origen*, mostly, though never above an houre, sometimes not halfe an houre, as appeares by his Homilies. The like is reported of Master *Calein*, and of *Melancthon*, who also was wont to say that None under went such paines as Preachers, Rulers and women in travaile. *Luther* also saith that a Master of a family hath somewhat to doe, a Magi-

*Pomp: Leb: Comp: Ro. Hig: lib. 2.*

*All: and Mon: fol. 861.*

*Sends his Relation: pag. 17.*

*Tres labores of. firmamento diff. heit: regentis doctus, pater. natus, Melch. Adam Ger: the. 359.*

omniino

strate

*Idem. Ibid.*

*inueniunt prout  
rustici laborant.*

*1 Cor. 15. 10.*

*aut vñ xristi.*

*1 Cor. 4. 1.*

*Servi ¶ manci-  
pia ad remes*

*damnata, ab  
ipso remigo.*

*domus from  
xristi torollate*

*or beate, as the  
bird doth the*

*shell fiso.*

*¶*

*¶*

*¶*

*¶*

*¶*

strate more, a Minister most of all. And he afterward addeth, that if he were now to chuse or change his calling, hee could with farre more ease digge and delve, and so sweate out a poore living than preach and preach the Gospell. Ministers are called labourers in harvest, their paines is as great as of those that cleave wood, or that are fast chained to an oare. They are the peoples servants for *Iesus* sake, and ought to labour even to lassitude, as the foule doth to get the fish out of the shell to spend themselves without spare, yea, to spend and bee spent, as *Paul*; whose pertinacy in Preaching, at *Ephesus* especially, was admirable; where besides other ministeriall offices, hee disputed every day with the Iewes in the Schoole of one *Tyrannus*, and that from the fifth to the tenth houre, five houres together, as one ancient Greeke Coppy hath it. The High-Priest whithersoever he turned him, was to be heard by the sound of his bells, upon paine of death. The staffe-rings were to continue

continue upon the Arke, the Kobabites shoulders felt. Wherefore, The best was, *the Lord helped the Levites that bare the Arke of the Covenant*: and so he will do us, if we can but seeke him, out of a sense of our utter insufficiency to these things, and doe our utmost to looke to the Ministry that we have received of the Lord, that wee fulfill the same, *Col 4. 17.* How this is done see *Acts 6. 4.* Let others bee appointed over the businesse, but *we will give our selves continually to prayer and preaching*: we'll begge and digge, and digge and beg as that good Vine-dresser did, whose mattocke kept off the Masters Axe. *Luke 13. 8.* It was a foolish pride in *Montanus* to overween his *Pepuz* & *Tynium* two pelting Parishes in *Phrygia*, and to call them *Ierusalem*, as if they had been the only Churches in the world. *Eusebius lib. 5. cap. 17.* But this is the commendable zeale of every true Pastor, to adorne his owne lot by a redoubled diligence. *Verbi Minister es, hoc ago,* D. ward: pres. was Master *Perkins* his Motto. *in Perk: probl* It is a whole mans work, and a good one

too 1.

2 Tim. 3. 4.  
Euseb: text:

2 Tim. 4: 16.

too: Unintangle himselfe he need not  
with the affaires of life. The Coun-  
sell of Chalcedon flatly forbids Mi-  
nisters the care of outward things.  
Some care they must needssly take,  
but let it be as little as may be: Saint  
*Paul* dispatcheth his owne private  
busines with *Philemon* in one word,  
*Prepare for mee a lodging*, &c. verse  
22. His maine care and labour was  
for the welfare of *Onesimus*, whom  
hee had begotten to Christ in his  
bonds. A Ministers chiefe study  
must bee how to *save himselfe and*  
*those that heare him*. Our Saviours  
threefold *Pasce* to *Peter* imports as  
much; and he did it to the utmost.  
*I will not be negligent*, saith he; *as long*  
*as I am in this Tabernacle to stirre you*  
*up*. His Lord had charged him,  
*Feed my sheepe* (with golden sheeces  
on their backe) *yea doe it* *mihi*,  
as the Syriack hath it. Let my *love*  
*constraine thee* to doe thine utmost at  
it, till such time as thou shalt no lon-  
ger gird thy selfe; and walk whi-  
ther thou wilt, but another shall  
gird thee; or rather codd thee, fetter  
thee;

thee, and carry thee whither thou wouldst not. Master Calvin being much weakened by uncessant paines in the Lords worke, was toward his latter end advised by his friends to take care of his owne health. To whom he replied, not without some indignation, what? would ye have the Lord, when he comes, to finde me idle? Bishop Jewel riding to preach at *Lacocke* in *Wiltshire*, a Gentleman that met him, perceiving the feebleness of his body advised him, for his healths sake, to returne home againe. His answer was, *Oportet Episcopum concionantem mori*. And so hee did. For presently after the sermon, he was by reason of sickness forced to his bed, from whence he never came off till his translation to glory. The like is reported of *Baudissus* a Dutch Divine. I will do my duty, said he to his friends (that otherwise advised him) while I can; yea though I hasten my death by preaching. And of a certain Scotch Minister the same Authour relateth, that a little afore his death he offered

John 21. 17, 18.

*Quid? vultis ut  
Dominum veni-  
ens me otiosum  
inveniret?  
Beza in vita  
ipsum.*

*D. Humphrey  
in the life of  
B. Jewell.*

*Faciam officium  
dum potero, etiam  
post mortem  
mihi concionan-  
do accelerem.  
Melch. Adam  
in vita.*

to

to rise out of his bed, sicke as hee was; and being asked the reason, hee answered, that all that night hee had beene wholly taken up with the meditation of **CHRISTS** Resurrection, and now he was desirous to goe into the Pulpit, that thence hee might comfort others with the same comforts wherewith *de Theol: enter:* he had been comforted. He shewd his good will to have spent his last breath in preaching, according to Saint *Austins* wish, that Christ when hee came might finde him *aut precantem aut predicantem*, praying or preaching. O happie is that servant, whom his Lord, when hee comes, shall finde so doing! Verily, I say unto you, that hee shall make him ruler over all his goods.

Melch. Adam

de Theol: enter:

page 139

Mat. 24. 46, 47.

Sect.

## Section 2.

Secondly, let Ministers be called  
 upon and exhorted, to deliver  
 the Word (sith it is Gods Word)  
 with all faithfulness, as good stew-  
 ards, as wise master-builders, as  
 workemen that need not be asham-  
 ed, as co-workers with God and  
 fellow-labourers with the Angels,  
 in the matter of mans salvation.  
*Hold fast the faithfull word, yet not*  
*concealing, nor corrupting it, nor*  
*handling it deceitfully, or Huck-sterng*  
*it (as men doe their wares, caring*  
*rather to beguile then benefit the*  
*buyer) but by manifestation of the*  
*truth, commending themselves to eve-*  
*ry mans conscience in the sight of God.*  
*He that hath my word, let him speak*  
*my word faithfull, Jer. 23. 28. And*  
 in Stewards, it is required that they  
 bee found faithfull, as *Moses* was  
 faithfull in all Gods house. Deliver  
 they must the will of God, his  
 whole will, nothing but his will,  
 neither

1 Cor. 4. 1.

1 Cor. 3. 10.

2 Tim. 2. 15.

1 Cor. 6. 1.

Rev. 19. 10. and

21. 9.

Tit. 1. 4.

1 Cor. 1. 17.

καταλιποντες.

Or, it is a me-  
 taphor from  
 deceitfull Vint-  
 ners who for  
 gaine mix wa-  
 ter with Wine.

1 Cor. 4. 2.

1 Cor. 4. 12

Heb. 3. 2.

Exech. 13. 12, 22

Rom. 16. 17.

1 John 10.

Phil. 1. 14, 15.

*Theologus Glo-  
ria dicit malum  
bonum, & bonu  
malum. Luther.*

2 Cor. 2. 17.

Acts 10. 24.

2 Tim 4. 5.

neither pleasing, or false, or strange doctrine, nor for vaine glory, contention, or envie, but purely, sincerely, seasonably, giving to every one his owne portion: Not as he in the Emblem, that gave straw to the dogge, and a bone to the Ass, not calling good evill, and evill good, not walking in craftinesse, but *as of sincerity, but as of God, in the sight of God, speaking in Christ.* Let Saint Paul be our patterne for fidelity in his ministry. What he delivered to others he first received of Christ, 1 Cor. 11. 23. And as hee received what he delivered, so hee delivered what he received, he kept nothing backe, Acts 20. 17. of all the Counsell of God. This hath many particulars in it. 1. Those ministers that would be found faithfull, must deliver the truth only. *Aarons* Bels were of pure gold, not of copper or other baser mettall. 2. Wholly, not budging for any mans greatnesse, nor balking any thing necessary to be knowne. 3. Plainly to the capacity of the Hearers, *Mat. 4. 33. Iohn*



*John 16. 12.* not in a stately stile,  
 or Roman English, *Acts 22. 2.*  
 4. Powerfully, and with all autho-  
 rity, as Christ did, compelling men *Tic. 2. 15.*  
 to come in, charging and command-  
 ing them to consent and obey: that *μὴ πῶς ἐπιτα-*  
*γῆς.*  
 Gods house may bee full. 5. Con-  
 stantly, being ready for to teach,  
*ἐν καθήκοντι καὶ παύσει* as Saint P A U L, *Acts 16. 19.*  
*the more and the lesse,* laying downe  
 line after line, precept after precept, *Isa 28. 10.*  
 prooving if at any time, God will  
 give men Repentance, that they *1 Tim 2. 15.*  
 may awake, &c. Holy *Zachary*  
 tooke not his dumbnesse for a dismis-  
 sion, but stayd out the eight dayes  
 of his course: though he ceased to  
 speake, yet hee ceased not to mini-  
 ster. 6. Lastly, and chiefly, the  
 man of God must preach his Word  
 boldly, as *Isay who was very bold,* as  
*Peter,* and *Iohn* who used great free-  
 dome of speech, as *Michaiab* who  
 after hee had seene G O D on his  
 throne, feared not before 2. Kings in  
 their Majesty. Not budging a whit  
 nor yeelding an haire, no not for an  
 Angels authority, as *Paul*: but wit-  
 nessing

Galath. 1, 8.  
1 Tim. 6, 13.

Iosh. 1, 4.

Psalme 45.  
Philippians 2,  
Esay 3, 10, 11  
Esay 58, 1, 2.

Zach. 1, 11.  
Amos 5, 10.

nessing a good confession, as the Master did before Pontius Pilate, and keeping his Commandement without spot, 1 Tim. 6. 13, 14. unrebukeable, which is : *Bee strong, and of a good courage, have not I commanded thee ? be not afraid, neither be thou dismayed, for the Lord thy God is with thee : hee will not faile thee nor forsake thee.* Ride on therefore, because of the word of truth : hold forth the word of life amidst a perverse and crooked generation. Tell the wicked from God, it shall go ill with them : *show the people their transgressions, and the house of Jacob their sinnes.* I know men are naturally sicke of a *Noli me tangere* : the earth would gladly sit still and be at rest, that they might goe downe to hell without disturbance ; they bate him that reproveth in the gate, as *Ahab* hated *Michaiab* because hee never spake good to him. It is probable, that *Michaiab* was that disguised Prophet, who brought to *Ahab* the fearefull message of displeasure and death for dismissing *Bembadad*.  
And

And *Abab* hates him, and hath him fast in prison ever since. From thence he is now sent for, and solicited by the way to speake good to the King. But he was at a point, for that, to speake whatsoever the Lord should say unto him though he were sure to kisse the stocks for his stoutnesse. The other Prophets prophesied *placencia*, like Squirrels they had a trick to build evermore, and have their holes to the Sunne-shine to keepe themselves on the warmer side of the hedge, to incline to the happier side of the ship, to hold in with Princes and great ones, howsoever.

*Ad latus navis  
felicius, pro  
temporum va-  
tione, sese inli-  
nant. Buchole.*

But, *Ezek. 13. 10, to 15.* God threatens to rent the wall of securitie, which those *cementarii Diaboli* (as one calls them) the Devils dirt-dawbers had dawbed with untempered mortar, and there shall bee an overflowing showre in his fierce fury, to consume both it and them that dawbed it. Rhetoricians have a rule, to fit their speech not to the truth of things only, but to the opi-

*Non ad veritatem solum, sed etiam ad opinionem eorum qui audiunt, accom-  
modanda est oratio. Cicer:  
Partis:*

Q 3 nion

nions and fancies of them that heare them. This is by no meanes to be practised by a Preacher. Saint *Austin* repented him of nothing more than that being yong he preached *ut placeret, non ut doceret*, more to delight the eare, then to smite the heart. For if I yet please men (as once when I was a Pharisee) saith *Paul*, I am no more the servant of Christ. Men, be they pleased or displeased with divine errands, God that sends us on them must not bee displeased. But hee hath excluded the scarcfull, and will not employ a white-livered Souldier so far as to breake a Pitcher or to beare a torch. Thou therefore (as a good Souldier of *Iesus Christ*) suffer hardship, doe the work of an Evangelist, doe it thoroughly, doe it boldly, doe it sharply, if need be, rebuke them cuttingly, that they may be sound in the faith. It is a metaphor from Chirurgions, who must not be mercifull saith *Celsus*, but have Lions hearts, least their mercy prove as great cruelty, as his, that should forbear to draw

*Ut utique  
dñs qui ab om-  
nibus gratiam  
inire cupit: quem  
quidam per io-  
cum placentiam  
dixit.*

Galat. 1. 10.

Rev. 21. 8.

Iudges 7. 3.

2 Tim. 2. 3.

Tit. 1. 13.

*Συνεργός.*

*Chirurgos mis-  
ericordes esse non  
oportet.*

draw a drowning man out of the water, for feare of pulling off some part of his haire. Great is our charge to declame against sin, yet to proclaime hell-fire against it, if men amend not; upon every opportunity to use all importunity for the rousing of sinners out of that dead Lethargy whereinto Sathan and an evill custome hath cast them. Cry aloud, saith the Lord, cry in the throte, spare not, lest I confound thee before them; lift up thy voyce like a trumpet. Cast away the inverse Trumpets of *Puritas Futurus*, which sounded a retrait, when they should have sounded an alarme. It is a treacherous flattery to sooth men up in their sinnes, and to make all faire weather before them, when the storme of Gods heavie displeasure is ready to burst out upon them, such a storme as shall never bee blowne over. If Ministers must bee mannerly in the forme, yet in the matter of their message they must be resolute. It is probable *Ioseph* used some Preface to *Pharaohs* Butler in reading him

220011

Q 4 that

*Discipline.*  
2 Pet. 2.13.

Esay 58.1.  
Ier. 1.17.

Genesis 40, 19.  
Chap. 4. 19.

Livy.

that destiny, such as was that of *Daniel*, *My Lord, the dreame be to them that hate thee, &c.* or as *Philo* brings him in, with a, *Utinam tale somnium non vidisses, &c.* I would thou hadst not dreamt such a dream. But for the matter, he gives him a true, though sharp interpretation. Bitter truths must be told, however they be taken. If men hate us, they doe it with as good justice, as if some fond people should punish the Herald, or accuse the trumpet as the cause of their war. If they exclaim against us, they shew as much madnesse, as if the widdow of *Naimis* son should have raild upon our Saviour for offering to raise him from the dead. If they deride our message, and command us *ad quercum dicere, se interim alia affuros*, as a Governour of the *Aequi* in Italy bad the *Roman* Ambassadors, to speake to the walles, they have something else to do then to regard us: we must take the boldnesse to answer them againe, as they did him. *Es hac sacra a quercu audiat Latius a vobis violatum.* Let these  
 stoopes

stones of the wall, and beames out  
of the house-sides, yea let Heaven  
and earth witnesse your intolerable  
contempt, wherein ye have not de-  
spised man, but God. What are we  
that ye have murmured against us? 1 Thel. 4, 9  
saith *Moses*, your murmurings are  
not against us, but against the Lord,  
who wil justly punish it. Thus must  
Ministers contest against the raging  
world, and contend for the doctrine  
of faith once received, not loving  
their ease, no not their lives unto the  
death, that they may fulfil their course Exod. 16, 7, 8  
with joy. Itching eares would have  
clawing Preachers, and these are the  
times foretold by the Apostle, when  
in men cannot abide wholesome  
doctrine. *Ariars and thornes be with*  
*thee*, saith God to *Ezekiel*; such as  
a man can hardly handle: bee that  
toucheth them must bee fenced with  
iron, and with the staffe of a speare. Act. 13  
But feare them not, nor bee dismayd  
thogh they be rebellious house. And  
that he might not, behold the spirit  
tooke him up, and he heard behind him  
a voyce of a great rushing, saying,  
1 Tim. 4, 3.  
1 Sam. 3, 6  
Blessed

Amos

Ezek. 4. 12.

Jeremy 9. 3.

Blessed bee the glory of the Lord from his place. Hereby his heart was fortified against all affronts of the people, and afflictions of the world; whether they would heare, or whether they would forbear, yet hee should find there was a reward, for the righteous, a God that judgeth in the earth, and pleades for his faithfull servants (when they little think of it) in the hearts of their greatest enemies. A godly man that is valiant for the truth, and refuseth to praise the wicked, but when he hath cause, will contend with them, and not be like a troubled fountaine, or a corrupt spring, well hee may for the time receive ill words from the wicked, but their hearts are afraid of him, and their Consciences admire him, Prover. 24. 25, & 28. 4. Saint Paul standing before Felix, (who had more regard to gaine then Iustice,) and Drusilla a Jewesse, yet married, against the Law, to an uncircumcised person, taketh occasion in a certaine kind of grave wisdom, joynd with great liberty of speech, to discourse



course and dispute afore them of Justice, Temperance, and the judgement to come, till Felix trembled, and Acts 24.25. could heare him no longer. The like spirit was found in Athanasius, that eye of the World, as one calls him: Of whom Nazianzen reports that he was *Magnus & Adamas*, a loadstone in his sweet gentle drawing nature, and yet an Adamant in his resolute stout carriage against those that were evill, were they never so great. And how did Saint Basil despise the menaces of *Valens* the *Arrian* Emperour, and so daunted him with his presence, that hee reeld and had fallen, had he not been upheld by those that stood next him. Who hath not read or heard how freely *Ambrose* dealt with *Theodosius*? *R. Ridley* offering to preach before the Lady *Mary*, and receiving a repulse, being brought by Sir *Thomas Wharton* her servant to the Dining place, hee was desired to drinke. Which after he had done, he paused a while, looking very sadly; and suddainly brake out into those

In Encom:  
Athanas:

Pueris illa ter-  
rificantia  
propensio fuit  
sc. exilla, supple-  
cla, &c.  
Greg. Naz.  
de laud:  
Basilij.

Tripax: hist.  
lib. 9. cap. 30.

these words. Surely I have done amisse. Why so? quoth the Knight. For I have drunk, said he, in that place where Gods word offered, hath beene refused. Whereas if I had remembered my duty, I had departed immediately, and shaken off the dust of my shooes for a testimony against this house. These words were by the said Bishop spoken with such a vehemency, that some of the hearers afterwards confessed the haire to stand upright on their heads. Another learned Bishop admonished, that perelesse Q. Elizabeth in a zealous sermon to think on her last end, by reason of her great age, which few Princes had attained to, and of the Climacterical yeare of her life which happened at that time, She tooke it so impatiently (Gods children wrangle sometimes with their meate, as *Asa* did) that the Bishop, for his good intentions, was not onely distastd by her, but put for a time to some trouble. Yet God did ever after so blesse him (saith mine Authour) that few Bishops of this

*Fox Martyr:*  
fol. 127c.

So Arch:  
*Grindall* by  
cunning practi-  
ses of his adve-  
saries, lost the  
Queens favour,  
because he had  
condemned an  
unlawfull mar-  
riage of *Isabeau*  
*Italian* Physiti-  
an with another  
mans Wife,  
*Camden* *Elis.*  
*transl.*  
The Newlan-  
ders cure by *Sir*  
*Will: Vaughan:*  
*Ep: dedis.*

this kingdome left behind them to their wives and children such faire estates as hee did. Neither was the Lord behind hand with D. Parker (afterwards Archbishop of *Canterbury*) for his Sermon neare *Normich* before the Rebels in *Kets* conspiracie; wherein hee touched them so neare for their living, that they went neare to touch him for his life, saith the Historian. And surely it is a hard hazard, and a great disadvantage to deale in this kind with those that have thirtie Legions at command, as *Phavorinus* said of *Adrian* the Emperour. *Contend not with him that is mightier then thou*, saith *Salomon*. But when the cause is not ours, but the Lords (as *Iehosaphat* told his Judges,) great heed must bee taken that wee betray not the truth by a cowardly silence, under whatsoever faire shewes, and pretences. *Fear not men*, saith our Saviour to his Disciples, *For there is nothing covered that shall not bee revealed, and hid that shall not bee knowne*, *Matth. 10. 26.* As who should say, This and that may

*Life of K. Edw: 6. by S. Ia. Hay: pag. 72.*

*Necesse est ut eum doctorem omnium agnoscam qui triginta habet legiones. Ael. Spartian. Periculosum est ei contradicere qui perit et aqua et ignis interdicere. Kex. platonie. Ecclel. 6. 10. 2 Chron. 14. 6.*

Exod. 4. 19.

may be colourably pleaded and pretended in favour of your deceitfull and slippery handling Gods holy Word: but all will out at last, and it shall well appeare that you did it to decline the danger of plaine dealing, and that you might sleepe in a whole skin: As *Moses*, who hung off a great while from going to *Pharaoh* with a message of dismissal, till God (who knew where it sticke, and what pad was in the straw) told him they were all dead that sought his life. But feare not (saith our Saviour there) *them that kill the body*, but cannot keepe either the soule from blisse, or the body from a blessed Resurrection. Rather feare yee him that can cast body and soule to hell, yea I say unto you feare him. The second Commandement is the first with punishment, that as one fire, so one feare may drive out another. The feare of God, if we be not faithfull in his work, the feare of mischief from men, if we be. *Elias* for telling truth shall heare Troubler; *Jeremy* Traitor; *Paul* Pest;

Pest, pratler, trifler, news-carryer, *All: and Man:*  
 one that tels whatsoever men will  
 have him for gaine, or advantage:  
 one that will for a peece of bread  
 say what you will wish him, as M.  
*Rogers* our Proto-Martyr in *Queen*  
*Maries* dayes expounds it. *Epipha-*  
*nus* somewhere saith, that the envi-  
 ous Jewes gave out that hee turned  
 Christian meerey out of discontent:  
 because he could not obtaine to wife  
 the High Priests daughter. But this  
 calumny hee could shake off lightly  
 enough, who loved not his life to  
 the death for the name of Iesus. *Za-*  
*charias* lost his life for his plain dea-  
 ling, so did *John Baptist*, our Lord  
 Christ, his servants in former ages  
 not a few. As of latter times, *Pla-* *An Dom: 1735*  
*tina* tells of one *Arnulphus* a godly  
 Preacher in the dayes of Pope *Huma-*  
*rius* the second, much admired by  
 the Nobility of Rome, but treache-  
 rously slaine by the Clergy, whose *Verbis vitia, a-*  
 lasciviousnesse and covetousnesse hee *nimatus senten-*  
 courageously cryed out against. The *tia, & spiritus*  
 like is recorded of *Hieron*: *fervere flagran-*  
*parola* first cast into prison (where *tissimis. Sixtus*  
 hee *Senens.*

*Hic est ille Favellus, qui nullo minus, convitijs, verberibus deniq; in fideis territus, Helvetiarum, M. m. polgardenses, Aquileienses, Lausannenses, Genueses, Novocomenses, Christo lucrificat Melch. Adam. ext. Theol. p. 115*

hee wrote those lively Meditations upon *Psalme 51.* now extant) and afterwards burnt for the testimony of Iesus, and for his bold invectives against the sins of the times. *William Farell*, that precious man, that daunted by no menaces, reproaches, stripes, banishments, gained 5. Cities with their adjacent territories to Christ, comming to *Geneva* one of the five, and for attempting a Reformation there, brought before Authority; hee was thus rayled upon; What makest thou here, thou Arch-devill, troubling our Towne with thy new fangled opinions? He modestly answered, I am no such one as thou callest me: but I preach Christ crucified, and that whosoever beleeveth in him shal be saved. I am debtour to all men that are but willing to heare and obey the Gospell. And for this cause came wee hither; to see if any in this City would lend us audience; being ready to render an account of the faith and hope that is in us; and to seal it, if need be, with our dearest blood. Here one of the

the Assesours stood up & cryed out; what need wee any further witness? Away with such a fellow from the cart. Better this one *Lutheran* be put to death, then the whole Towne bee troubled. To whom *Farell* replied. Speak not in the language of *Caiaphas*, but in the Word of God. Here, being smitten on the face, & bid to go out, till they should advise what to doe with him, he was shot at but not slain (as God would have it) with a Pistol, & afterwards driven out of the City. But one of the chiefe Magistrates favouring him, he returned againe, and (notwithstanding all opposition) prevailed with them for a happy Reformation. Whereupon mony was forthwith coyned with this posic on the one side, *Post tenebras lux*, Light after a long darknesse, and on the other side, *Deus noster pugnat pro nobis*. Our God fights for us. Thus was it at first, and who but *Farellus* was much made of and magnified, as their Reverend reformer. But not long after, as *Iohn Baptist* soon grew stale to the *Jews*, and *S. Paul* became enemy to the

Sculr. Annal.  
pag 384.

Ibid. 474.

R

Gala-

Melch. Adam  
in vita Calvini.

Judg. 5. 23.

*Galatians*, because he told them the truth: so when *Farellus* (as he was a most zealous Preacher) cryed down their evill courses, and pressed them to a better life, they paid him the worlds wages, called him in question for his life, and both design'd and did such things against him, Anno 1553 as *Calvin* (his Collegue in the Ministry) could have wisht washt out with his own bloud. As for *Calvin* himself, who passing through *Geneva* as a young student, and being bound for *Italy*, was adjured by *Farellus* to settle there, and (under pain of Gods heavy curse upon him & his pretended studies) charged to *help the Lord against the mighty*; how courselly was he used, at first, in that City of *Geneva*? Some for *Calvin* called him *Cain*; others in contempt of him, named their dogs *Calvin*: many kept from the Lords Supper out of hatred to him, their painful Preacher: *nec pauci erant scelerati*, saith he on his death bed, *a quibus indignissima multa sum perpeſsus*, there were not a few wicked persons, who dealt most unkindly and unworthily with



with me. At length being cast out of the Towne by an ostracisme (though afterwards recalled) surely, said he, if I had served men, I had been but ill requited for all my love and labour. But God be thanked, I have served him, who never leaves his: but whiles they be preaching lustily on earth, he is interceding instantly for them in heaven, *Rev. 8. 3.* The spirit also hemmes them, in as it did *S. Paul, Act. 20. 22.* he comprehends and keeps them, so that when a mans owne strength would fall oole, this supernaturall strength stayes and strengthens it. This *M. Calvin* felt, and confessed a little afore his death to his fellow Ministers that came to visit him; that the Lord so confirmed and comforted him, who was by nature timorous and faint-hearted, that he was no whit daunted or discouraged by the injuries and indignities of his greatest enemies: but chearefully went on with the work of the Lord Jesus, who with the same right hand raised his servant *John*, wherein he held the seven Angels of *Asia*.

*Certe si hominibus servivissem ess.*

*Contra Wolsæus semetipsum detestatus, est quod Regi potius quam Deo studisset placere, Seult. Annal. 332. Invid. & triuq.*

*Calvin mortuari Oratio ad collegas apud Melch. Adam invita Calvini, pag. 106.*

*Rev. I 17, 10.*

## SEC. 3.

Esa<sup>y</sup> 42. 11.

Acts 9. 15.

Zach. 14. 20.

Exod. 30. 20.

**L**Astly, let Ministers (saith it is Gods Word they handle, Gods Arke they beare, Gods Altar they wait at, Gods errand they go on) be holy and unreprouable in their whole course, expressing God to the World as much as may be. *Be cleane, ye that beare the vessels of the Lord, ye that are the vessels to beare his holy Name to the people.* Let holinesse to the Lord bee written on your frontlets, *say on your pots, and on the bridles of your horses.* In the Leviticall Priests, *nil plebeium reperiebatur, nil popolare*, saith *Ambrose*, nothing vulgar or ordinary was to be found. Speciall order was taken that they should be neither bleare-eyed, nor blemished, nor any other way deformed or defective. Neither might they at any time serve at the Altar, till they had washed in the Laver, lest they dye. The very workmen were filled with the spirit of wisdom, for the making of their vestments; the high Priests especially,

ally, who came forth *Os humerosque Deo similis* like an earthly God, in his glorious and gorgeous attire, every peece whereof was mysterious and significant. By his linnen breeches, there are that think hee was minded and admonished of purity: by his girdle (say they) he was taught discretion; by his embroidered coate heavenly conversation, by his golden bells, sound doctrine; by his pomgranats, godly living: by his humerall, patience in bearing other mens infirmities, by his Rationall, or brestplate, carefulnesse for the faithfull: by his Mitre, a right intention; and by the plate thereof, an open profession of holinesse. Remarkable it is that when *Aaron* and *Miriam* had murmured against *Moses*, and were both alike in the transgression, *Miriam* only was smitten with leprosie, and not *Aaron*. *Chrysostome* saith, it was for the holinesse and honour of the Priesthood, and lest the leprosie on his person should redound to the dishonour of his Office. How much more careful should such then

*Sunt qui per femoralia pontificis, puritate, &c. D. Predeaux, Lect. de vestibus, pag. 38.*

*ὡς τὸ τὸς ἱερεὺς  
πρωτοῦς ἀξίως  
παρ. Homil. in  
coloss. 3.*

be of sin, which defileth much worse than any leprosie or jakes whatsoever, as our Saviour shewes in the Gospell? How should they see to it that their doctrine, though it bee carpt at, yet it may be sound speech that cannot bee condemned, and for their persons and practises, though they bee nibbled at, yet both may be unrebukable. Ministers should be as the Cedars of *Libanus*, *Cant.* 1. 17. tall, and that admit not of any worme; that of covetousnes especially, which boareth thorough the conscience. Yea, as the tree of Paradise, sweet for tast, and faire to look upon; as *Absolom* in whom there was no blemish from head to foot: as *Saul* higher by head and shoulders, in goodnesse than the rest of the people: as *Daniel*, who could be found no fault with, save in the matter of his God: as *John Baptist*, who lived so strictly, that by some hee was taken to bee the Christ: yea as *Christ* himselfe, that imparallell patterne of perfection, who left us a cappy, saith *S. Peter*, that

Mat. 15. 18, 19

Tit. 1. 8.

1 Tim. 6. 24.

1 Tim. 6. 10.

that we should write after, in that he did no sin, neither was guile found in his mouth. He preached many times (tis *Theophylact's* observation upon *Math. 5.2.*) when yet he opened not his mouth, viz. by his holy life and wonderfull works. So must a Minister: Every thing in him had need bee edificatory and exemplary. He should go before the flock, *John 10.34.* The custome of the Easterne Country, it seemes, was for Shepherds, not to drive their Sheep, but go before them. Let no man despise thy youth, saith *Paul* to *Timothy*. How shall I helpe it, if they do, might he say? Why, bee thou an example of the beleevers in word and conversation. The word rendred example, signifies, such a thing as makes the stamp upon the coyne, or the mould for the bullet. The Ministers life is the life of his Ministry, and Teachers sins are the teachers of sins. For the people are led more by their eyes than by their eares; the eyes of their Understandings, like *Jacobs* Sheep, being too

R 4 firmly

ὑπογραμμὸν.  
1 Per. 2.21.22.

διὰ τῆς αἰῶν ἔς  
αἰῶνα ἡμῶν.

1 Tim. 4.12.  
ὁ γὰρ τὸ πρῶτον  
εὐαγγέλιον  
ἐστὶν ὅταν τὸ  
θεῖον ἀνακαταστή-  
σῃ  
Ignat. ad Magn.  
c. 10.

Malac. 2.

*Merito praefert  
Cicero, Catonem,  
Socratem, quam ad  
hujusmodi, illius  
falsa laudantur.  
De amicitia.*

firmely fixt on such perry-coloured  
objects, as lay well and do worse;  
cause their affections to bring forth  
spotted fruits. But God will cast  
dirt in the faces of irregular and irre-  
ligious *Levites*, that cover foule sins,  
as *Eli*es sons did, under a white E-  
phod, that have *Urim* without  
*Thummim* on their brest-plates,  
bells, without pomgranates on the  
borders of their garments, that  
(Pharisee like) speake by the talent,  
work by the ounce, that (Lizard-  
like) make prints with their feet,  
dash them out with their taile, and  
(as the Lap-wing) cry aloft, as if  
their affections were there fixed,  
which yet are fastned here below.  
These resemble coyne, which is  
white in it selfe, but draws a black  
line after it: Or water in great  
mens kitchens, which having clen-  
sed other things, is it selfe fit only  
for the sink. Unfavoury salt is hard-  
ly fit for the dunghill, nor a wicked  
Minister for any place, but hell.  
Certainly hee is the worst creature  
upon Earth, and who are Devils in  
Hell

Hell now; but such as once were Angels in Heavens. Neither helps it any whit that their tongues are so smooth in speaking good Divinity, while their hands are so rough with *Esau*, in uttering false. The *Beribemites* fare the worse, for being a City of Priests, their privilege doubled their offence, 1 Sam. 6. 19, And God would not permit Aaron the passions of another man, because he was a Priest. It was at the funeral of his two sons that hee is forbidden to weep. Hee must not so much lament the judgement, as magnifie Gods Justice, in the deserved death of those two drunken priests. They comming off their ale-bench, likely, brought strange fire & by fire they perish. Immediately there-upon charge is given to Aaron and his sons that they drink not wine nor strong drink, when they go into the Tabernacle of the Congregation, lest they dye. Moreover Moses said to Aaron, This is that which the Lord hath spoken, I will be sanctified in all them that draw neare unto me.

How

*Pop. Rom. Carbo-  
ne pollicente qui-  
piam & adden-  
te iurandum  
cum exsecratione,  
vicissim iuravit  
se illi non credere.  
Suadet loquentis,  
vita non oratio.*

Levit. 10. 6.

Vers 9.

Vers 3.

Ier. 23. 15.

How sanctified? may some say : *Austin* answers, *Aut à nobis, aut in nos* : Either by us, while we preach painfully, live hoilly : or else, on us, by our just and utter destruction. Seldome do loose-lived Ministers escape the visible vengeance of God, forasmuch as they stumble with the Lanthorne in their hands, and the word of reproofe in their mouths, therefore will he *feed them with gall and wormwood*. By living otherwise then they teach, they teach God to condemne them : they carry *Uriahs* letters, and put a sword into Gods hand, as it were, wherewith to undoe thē. *Balaam*, Satan's spelman (as one calls him) though hee blessed Gods Israel, and wished well to their heaven ; yet for his contrary courses and counsell to *Balak*, he was so far from inheriting with them, that he was cut off by them. *Hophni* and *Phineas*, because they made the service of God to stink, by their stinking courses, so that men abhorred it for their sakes (like as the Donatists pretended to do



do the Church, for the evill life of *Cecilian*) an ill end befell them. Commonly God sensibly rejects such even in this life: either rooting them out by death, and making their places spue them out, or else by blasting their gifts, *drying up their right armes, putting out their right eyes*, causing the *night to come upon their divination*, and utterly refusing to be glorified by them. Well it may be, that they may live long, as *Saul* did, after his rejection; and the Pharisees after they had fallen into the unpardonable sin. The Devil also gave them many thanks, as he is said to have done the Popish Priests in *Hildebrand's* time *Anno* 1072, for furnishing Hell so fast with so many soules as had perished by their default. And better he would thank them (doubtlesse) when he should meet them in hell, the pavement whereof was commonly said to bee pitcht with shavelings skuls, and great mens crests. But surely Christs will schashiere them as the *Tirshara* did those turn-coat

*Zech. 11. 17.*

*Muh. Paris. Hist.*

*Rasus sacrificiorum verticibus, & magnarum galanis stratum inferni pavimentum esse proverbia serebatur.*

\* Ezra 2. 61.

Ezra 2. 63.

Math. 7.

*Il-lit-ed Mini-  
sters may as flies,  
smooth others,  
themselves re-  
maine rough, & as  
Carriers beare bags  
of many for the use  
of them, to whom  
they are sent.*

*- Medijs, palin-  
um in undis Dec.*

*Medicorum tituli  
medicamenta  
sunt pyxides, ve-  
nena & allia.*

*D. Bedd. concio  
ad Cor.*

coat Priest, \* and wash his hands  
of them for ever: Yea though  
they can produce and prove that  
they have prophesied in his name,  
and by his name done great Miracles,  
if neverthelesse they be workers of  
iniquity; and albeit they have taught  
others, Yet themselves have not  
done the Will of his Heavenly Fa-  
ther. A blind man may beare a  
torch to the lightning of others; and  
a stinking breath sound a Trumpet  
with great commendation. The  
lifelesse Heaven gives life, and the  
dull whetstone sharpeneth Iron.  
Noahs Carpenters that made the  
Arke, perished in the flood, and  
Aeneas his Pilot saved the ship,  
and was drowned himselfe. The  
Toades-head may yeeld a pretious  
stone (*Bufo nites*) of great vertue,  
and wholesome sugar be found in a  
poisoned cane. Saint Paul gives us  
to know that a man may Preach  
profitably to others, and yet him-  
selfe be a cast-away: *Nolite igitur  
magis eloqui magna quam vi-  
vere*, faith One. *Vivite concioni-  
bus,*

*nibus, concionamini moribus.* Let your lives be a transcript of your Sermons, your Precepts enlivened by your practise, which should be as a visible comment on the audible Word. A Minister, of any man, had need to bee godly, *Mal. 2. 5, 6. Acts 11. 24. 2 Tim. 2. 15.* Else, *profaneness* will easily go out from the Prophets of Jerusalem, throughout all the Land, as Jeremy hath it. In him that is sent to winne soules, faith a Divine, his mouth, eyes, hands, feet, gesture, conversation, all had need be exact and exemplary. Mention is made in the Ecclesiasticall History of one *Boninus* a Church-man, who was never seen by any man to be angry, or heard to sweare, lye or utter any thing rash light or unbecoming himselfe. And *M. Bucar*, whiles hee was here in England brought all men into such admiration of his integrity, that neither could his friends sufficiently prayse him, nor his enemies in any point find fault with

Solom: lib: 6.  
cap. 28.  
*Hominis vita  
magno omnium  
consensu probatur:  
jam id non  
leve prejudicium  
est quod nec ho-  
siles reperiant,  
quod clamorantur,  
de Luthero, Erasmo,  
Acts and Mo-  
numentes.*

Acts and Mon.

*Atlantes solem  
Orientem Occi-  
dentemque diva  
imprecatione con-  
tinentur, ut ex-  
tremam in se agrif-  
que, Plin. lib. 5.  
cap. 8.  
Godwins Heb.  
Antiq.*

with his singular life and sincere Doctrine. The like is reported of Master *Bradford*. Now what a thing was this to slaughter Envy, to stop an open mouth, to rejoyce his friends, and to cloath his enemies with their owne shame. This was to shine as a light in the darke World, yea as the Sunne in his strength: which although some men curse (as the *Atlantes*) because it scorcheth them; others hate sometimes, because it discovers their deeds of darknesse, yet are they so convinced and dazeled with its beauty and brightnesse, that few can, forshame, speake against it. The High-Priest was the chiefe God on Earth: and therefore, during his life, the Offendour was confined to the City of refuge, as to a Prison. And *David*, when he was hunted from the Prophet, fled to the Priest; as one that knew, that Justice and Compassion should dwell in those breasts,

if

if any where. Venerable *Beda* tells us, that the Ancient British Bishops rejected *Austin*, the Popes Legate, because hee shewed not himselfe gentle and humble amongst them (as became a Minister) at the first meeting. And holy *Hooper*, though his life was so pure and good, that no kind of slander could fasten any fault upon him; Yet there is mention made of a certaine Citizen, who having in himselfe a conflict of conscience, came to Master *Hoopers* doore for counsell. But being abashed, saith mine Authour, of his austere behaviour, durst not come in, but departed; which he afterward by the helpe of Almighty God, did find and obtaine. This might bee no fault in him, but in the other that should have sought to him. But hereby wee see how much it behooves Ministers, to be curiously observant of their whole deportement, that they may lay  
forth

*Acts and Mon.*  
fol. 1366.


forth themselves, and the talents  
concredited unto them, for the best  
advantage of their Lord and Master;  
becomming all things to all men,  
that they may winne some. And  
this the rather, because the World  
expects from such (though unjust-  
ly) Angelicall perfection, and  
looks round about us, to see if they  
may find ever a hole in our coate,  
thorough which, they may evade  
and slip the cords of our doctrine.

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CHAP.

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CHAP. VII.

 Second Exhortation is now to be addressed to all of all sorts, and that is to stirre men up to a threefold duty.

1. To be thankfull to God that gave us his Word, and to his ancient people the *Jewes*, by whose hands hee conveyed it to us *Gentiles*.
2. To reade it diligently.
3. To rely upon it confidently, both for counsell and comfort.

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SECT. I.

**B**E thankfull first, and chiefly to God for entrusting us with this true treasure, for concrediting unto us these lively Oracles, for drawing so neare us, and dealing so familiarly with us, as he hardly ever did with any before us.

*For what nation is there so great,*  
S *that*

Deut. 4. 7, 8.  
Mich. 6. 7, 8.  
Eloy 5.

Deu. 33. 29, 32.

Gen. 17. 7.

Act. 14. 15.

Pfal. 76. 1, 2.

that hath God so nigh unto them;  
and that hath statutes, and iudgements  
so righteous, &c. He hath shewed thee,  
O England, what is good, and may  
justly demand, as of old, what  
could I have done more for thee  
that I have not yet done? Happy  
art thou O Israel! Who is like unto  
thee, O people saved by the Lord,  
&c. Before the Covenant with  
Abraham, all nations were alike  
respected: but after it was said  
I will be thy God, and the God of  
thy Seed; the Church was divi-  
ded from the rest of the world, as  
light was from darkenesse in the  
first Creation, as the Sabbath from  
other dayes by diuine consecration,  
as *Goshen* was from the rest of  
*Egypt* in that wonderfull separa-  
tion. All other Nations he suffe-  
red to walke in their own waies,  
to sit in the dale of darknesse and  
shadow of death: but in *Judah*  
was God knowne, his name was  
great in *Israel*. In *Salem* was his  
Tabernacle, and his dwelling place  
in *Sion*. Hence that beautiful  
Land



Land (though part of the Continent) is called an *Isle*, as separate from other peoples; and the inhabitants thereof are called Gods peculiar, his inclosures the people of his purchase that comprehended, as it were, all his gettings, the sheepe of his pasture, yea his son, his first-born, to whom he gave (for a child's-part) *right judgments and true Lawes, good Statutes, and just Commandments*; Nehem. 9. 13. *He shewed his Word unto Jacob, his alls unto the children of Israel. He hath not dealt so with any Nation, &c.* Psal. 147. 19, 20. By the dim light of nature they might get some glimpse of God as a Creatour, not as a Redcemer; of his eternall power and Deity, rendring men without excuse, not of the riches of his patience leading men to Repentance. Hence David, Psal. 93. 5. Having declared the testimonies of the power of God, that are to be seen in the very waves of the sea, concludes the *Psalme* with,

Esay 40. 6.  
Deut. 7. 6.  
λαοι, σαρραι.  
ιστας

Hos 11. 14.  
Exod. 4. 22.

Rom. 1. 20.  
Rom. 2. 4.

*Thy testimonies, O Lord, are very  
 sure: intimating, that there is no  
 certain or comfortable knowledge  
 of God to be got, but only thence.  
 Nevertheless those poore Ethniks,  
 for their unthankfullnesse for that  
 little they had, and because that  
 when they knew God (after a  
 sort) they glorified him not as  
 God, neither were thankfull, God  
 gave them up to a reprobate sense;  
 as likewise he did the idle servant  
 to the tormentour for not impro-  
 ving his one talent. O then what  
 will he do, or rather what will  
 he not do to us, that have made  
 so little of so many advantages:  
 that have heard the joyfull sound,  
 the voyce of the Turtle so long in  
 our Land: that have seen the face  
 of God so frequently and familiar-  
 ly in his Ordinances, had the ever-  
 lasting Gospell so puerly and pow-  
 erfully preacht amongst us, even  
 the revelation of the mystery that  
 was kept secret since the world began,  
 but is now made manifest, and by  
 the Scriptures of the Prophets ac-  
 cording*

Rom. 1. 20.

Psal 84. 10.  
 Cant. 2. 14.  
 Psal. 84.

according to the Commandement of the  
 everlasting God made known to all  
 Nations for the obedience of Faith.  
 To God only wise be therefore glory,  
 through Christ Jesus for ever, Rom.  
 16, 25, 26, 27.

The greatnesse of this inexpli-  
 cable benefit will the better ap-  
 peare to us if we consider it as  
 cloathed with these ensuing circum-  
 stances.

First, that this good Word of  
 God is come to our hands (after so  
 many ages) so perfect and entire man-  
 ifesting nothing, that no part of the holy  
 Canon is perished, not a haire of this  
 sacred head missing.

Next that we have it so exactly  
 and exquisitely rendred and transla-  
 ted into the vulgar tongues. A privi-  
 ledge that our fore-Fathers wished  
 well to, but obtained not. It were  
 a great grace, saith *Lambert* the  
 Martyr, if we might have the word  
 of God diligently and often read  
 and sung unto us, in such wise that  
 the people might understand it.  
 Then should it come to passe that

Acts and Mo-  
numents, fol.  
1015.

Melch. Adam  
in vita Bugen-  
bagy.

Eccles, 12. 12.

Disflint.

Craft-men should sing spirituall  
Psalmes, sitting at their work, and  
the Husband-man at his Plow, as  
wisteth S. Hierome. Bugenbagius  
a famous Divine of Germany was so  
joyfull of the Dutch Bible, in trans-  
lating wherof out of the Hebrew  
and Greek Originals, he and some  
other learned men had laboured to-  
gether with Luther: that every  
yeare he invited his friends on that  
day of the Month, whereon the  
worke was finished, and called it  
the Feast of the translation of the  
Bible.

Thirdly, that we have the whole  
will of God in so little a room,  
in so portable a Volume. In rea-  
ding many books there is no end, and  
much study is wearisome to the flesh.  
It dulls the spirits, wearies the bo-  
dy, mares the eyes (those *Miseri-  
cor perspicilli*, as one termes them)  
fills the marrow, spends the time,  
shortens the life, but brings no sound  
satisfactory knowledge. He that lo-  
yeth reading (of humane Authors,  
I meane) shall not be satisfied with

rea-

reading, as the Eye is not satisfied with seeing, nor the Ear with hearing: As those that have a flux, though they take in much, yet are neither fuller, nor fatter, And which is worse, many for the use of knowledge sake, loose the tree of life, as one saith: Like *7/raes* in Egypt, they are scattered all o-  
 ver the Land to pick up straws, to load themselves with thick clay, not minding that which mainly concerns them, the knowledge of the Scriptures, the learning of that out of the Bible here on Earth: that may stick to them for ever in Hea-  
 ven. These seek after *Asses* with *Saul*, after servants with *Shimei*, and loose themselves therewhile: They drinke deepest of those Authors, wherof to sip were sufficient; such we may sooner surfeit, than lariate our selves of such. I speak not on-  
 ly of those fabulous and frivolous fancies. But books of better note and use there are not a few in this scribbling age, which yet by their intolerable prolixity are over-tire-  
 some

Eccles. 1. 8.

*Arbori propter  
 arboream fruen-  
 tie amittunt  
 arborem vite.*

Habac. 2. 6.

*Discedam in ter-  
 ram, quorum scri-  
 ptis persequor  
 ret nobiscum in  
 caelis, Hierom.*

The epitome  
 of *Tostatus* up-  
 on *Matthæw*  
 contains a-  
 bove a thou-  
 sand pages in  
 folio.

Salmeron hath  
his twelve vo-  
lumes upon  
the *Evangelists*  
*Sixt Decus*.

*Bibl. l. 4.*  
*Occiditq; legem*  
*de plurima po-*  
*rim quam opti-*  
*ma scribit.*

*En entab.*  
*Nundini au-*  
*tumn. 1. 1617.*  
*- tenent in/a-*  
*nabile mltas*  
*Scribendi cac-*  
*etbas, Iuven,*

*W'o'pbis mem-*  
*let.*

some and tedious to the intelligent Reader; the gains will not pay for the pains. As voluminous *Tostatus*, trifling *Tarrion*, and *Salmeron*, that wearleth and well nigh killeth his Reader with infinite discourses *De verbis Domine*, that is, Of the words that the Virgin *Mary* spake to the Angell, and to her cousin *Elizabeth*, twelve Books distinguisht into two tomes were printed at *Venice. Anno Dom. 1617.* *Palastrus* Arch-Bishop of *Bonony* made a great Book of the shadow of Christs body in a Sindon, and it was commented upon by the Professor of Divinity there; pittie it were that he had not written something of that holy relique, the raine of that asse wheron our Saviour rode, which they shew at *Genoa*, and adore with great humility. Amidst all which masse and multitude of Books wherewith the world is now-adaies pestered, who sees it not a sweet mercy, and just matter of thankfulnessse, that we have so much in so few; the whole will  
of

of God compacted and contrived into so little a volume, that we may make it our *vade mecum*, our constant companion and counsellor, as *Plato* did his *Sophron*, *George* Prince of *Anhalt* his *Siracides*, *Cramer* his new Testament, which he learned by heart in his voyage to and from *Rome*, whither he was sent by King *Henry* the eighth about the divorce. Especially, since it is of so excellent and exquisite use, good for all occasions, and in all things necessary; so plain and perspicuous, that we need seek no further: so full and perfect that it is able to make not the *Vulgar* only (as *Bellarmin* somewhere grants) but the man of God thoroughly furnished, that is, the Minister himself; who in *Francis Junius* his judgement, needs no more books in his study besides the Bible, but *Covallarius* his *Hebrew Grammar*, *Calvins Institutions*, and *Beza's Confession*: And yet he is both to know and declare the whole counsell of God. For if *Vatro* the *Romane* upbraided the Heathen Priests

Melch. Adam de  
vit. Ger. theol.

Act, and Mon.

John 1:1-3

John 1:1-3

John 1:1-3

*Uivis in Aug.  
de civ. Dei, lib  
4 cap. 1.*

Priests (and worthily) that there were many things in their rites and Religions, wherof they were ignorant: How much more unseemly is it in a Minister of the Gospel, that hath so large a direction in so little a volume, not to preserve and present knowledge to the people?

Fourthly, who seeth not a mercy in this that we have the Scriptures so well digested and distinguished by Books, Chapters and Verses, whereby (with the helpe of Tables and Concordances especially) we can easily and readily turn to any place we need or desire. In the Apostles times, all they could say for the help of the hearer was, It is written, or it is contained in the Scripture, as 1 Pet. 2. 6. without particular quoting the place where. After this they had their partitions, sections, speciall portions of Scripture, set out, but Chapters were not heard of (as now) till the year of grace, 1795. nor verses, till alate devised by Robert Stevens that learned French Printer: a great ease both

*ἡ γὰρ λέξις  
ἐστὶν ἡ αὐτή.*

*Leges Casaub.  
Not. in Mat. 1.*

*Sauter. Annot.  
in Marc.*



both to the Preacher and Reader.

Fifthly: that it comes to us so light cheap, is cause of thankfulness; which our godly Ancestours so hardly got and gladly bought at so deare a rate; some of them gave five marks, some more, some lesse for a Booke in King Henry the eighth dayes, some gave a load of hay for a few Chapters of Saint *James* or of Saint *Paul* in English. To see their travells, charges, earnest seeking, burning zeale, readings, watchings, sweet assemblies, love, concord, &c. may make us now, in these our dayes of free profession, blush for shame. *Plato* for three books gave thirty thousand soulders. *S. Hierome* learnt Hebrew with the hazard of his life. *Cyprian* paid a Jew that read Hebrew to him at *Rome*, for so many houres so many crownes in gold. The Booke of books, the best of all Authers cometh now to us upon easie terms and rates, so exactly translated, so fairly printed, as was never seen before.

Adde

A. B. and Mon.  
fol. 756.

*Robust. de Na-  
ture constan.  
Neand. Chron.  
pa. 144.*

Adde hereunto in the sixth place; that God (in these last dayes especially) hath sent and stir'd up many burning and shining lamps; many diligent and dexterous interpreters to lay all leuell and plain afore us, to break the shell, that we may come at the kernell, \* to roll away the stone from the Wells mouth, to remoove rubs and difficulties, to clear dark and doubtfull places; so that not only Jacob and his sons (Schollers and Ministers) but also the cattell and the sheep, that is the illiterate and ignorant may drink freely of these waters of the Sanctuary; as *Origen* allegorically expounds it. The *Jewes* also had their Interpreters. Hence that of the Apostle, *1 Cor.* 1.20. *Where is the wise?* that is, the teachers of traditions: *Where is the Scribe?* that is, the text-men that stuck to the litterall interpretation: *Where is the dispenser of this world?* that is, the teachers of Mysteries and Allegories, which minister Questions rather than

\* Judg. 7. 15.

*Origen contra Celsum,*

than edifying which is in Faith;  
*1 Tim. 1. 4.* and are no better, faith  
one, at best, then the froth of the  
Scriptures. But how weakly and  
corruptly these exercises were per-  
formed by those slubbering Priests,  
and blind *Pharisees* of old, our  
Saviour partly shewes and con-  
futes in the *Gospel*: And how poor-  
ly and slenderly by the Friars and  
postillars alate, is well to be seen  
in their writings at this day ex-  
tant. Scarce was there any Com-  
mentary on the Bible for many  
hundred years better than the glosse  
of *Orleans*, *Hugo de sancto Claro*,  
and *Peter Comestor*, by all which  
the Scriptures were as a clas-  
ped book even to the simpler sort  
of their Clergy. Certain *Monkes*  
there were that took it for a sin-  
gular glory to write upon the  
*Revelation*, but such wretched  
Notes, as *Thomas* and *Nicholas*,  
and (after them to mend the  
matter) *Passavantius* made upon  
that excellent Work, *De civitate*  
*Dei*; Wherby they have bemired  
and

Sculret. Anwal.  
dec. 2 p. 117.

and utterly matted the sense of it, as *Erasmus* shews in the Proverb. *Asinus ad paleas*. *Apocalypsis*, saith *Faber* the *Augustinian*, comes of *Aspo-re*, and *clippor*, *velor*. And *Alexandrus Grad* the *Dominican*, as *Bucer* relateth it, said that he had read somewhere in the *Dictionaryes* that *Cephus* signifieth a head; and that therefore *Peter* was head of the Church. This buzzard saw not what the *Evangelist* had so plainly set downe, that *Cephus* signifieth a Roocke, to be skilfull in the Greek tongue was in those dayes superstitious, but to be an Hebrician, was little lesse then hereticall. Latine was so ill understood of many of their Priests, that he held himselfe sufficiently well excused from paving the Church-way with the rest of his neighbours that could alledge for his purpose that of *Jeremy*. *Pavement illi, ego non pavimus*. Another for *Simpsonius* read *Mumpsimus*, and because he had long used it so, would not alter it, for any admonition. *Pavement* when he was young (begging an

Alex. Cook.

an almes according to a superstitious custome of those times) had this answer from a Fryer: *Nos pauperi fratres, nos nihil habemus, an piscinas, an caro, an panis, an miseria cordia habemus.* And if any went about to shew them their bard and barbarous mistakes, they throwded themselves under that of Gregory. *Non debent verba ecclesiis ut auri subesse regalis Donati.* Now God hath graciously removed this Remora to the profitable reading of his sacred word, by stirring up studious men to labour after learning which was almost banished out of the world, and all places overspread with basenesse and barbarisme. Look how in the first plantation of the Gospel in Europe, he shipped the Arts before into Greece; that they might be Harbingers unto it (as Tertullian speaketh) or (as Hieron) the munition to batter the forts of the wile, meaning to send the souldiers soon after: So in the reviving of the Gospel, in the late Reformation, there seemed to goe before it a generall resurre-

Becman de Orig  
ling lat.

In vita Pael  
operis praefix.

Melanctb. cliron  
L5.

Pfal. 68. 18.

Mat. 13. 45, 46.

resurrection of all humane learning,  
and the effectuall means of all this,  
that noble invention of Printing;  
which seems reserved to the weight-  
tiest times of the Church, even  
the revealing of the *Westerne An-  
tichrist*: Wherunto that *Easterne  
Antichrist* hath lent us his hand :  
I mean the *Turke*, that never did  
any good to *Christendom* but this,  
and this against his will, in sen-  
ding the *Greeke tongue* (by the  
sack of *Constantinople*, and ruin of  
*Greece*) into these *Westerne climates*.  
Thus *canes linguunt ulcera Lazari*.  
Gods will is done by the wicked  
though beside their intention. *He  
hath given gifts to men, even to the  
rebellious*, common gifts of illu-  
mination, interpretation, &c. *That  
he may dwell on Earth*, to wit, in  
his Religion and Worshippers, who  
being *wise Merchants*, besides the  
pearle of price, seek also other good-  
ly *pearles*: make much of common  
gifts bestowed many times upon  
unsound and un sanctified Interpre-  
ters, for their behoofe and benefit.

It

It is well said in the Law that *apices iuris non est ius*. It is as true in Divinity, that the letter of the word is not every where the Word of God; but the right meaning thereof. Gods Word foolishly understood is none of his, saith *Theodoret*. The occasion, scope, phrase of the Holy Ghost, coherence, consent with other places is well to be weighed. For our help hereunto, and that we may read with judgement, Christ in his wonderfull Ascention gave gifts to men, *some Apostles, some Prophets, &c.* with charge not only to propound to his people the word in grosse, but also fruitfully expound it, rightly divide it, fitly apply it, be as so many speaking Commentaries upon it, *non libro, sed labro conservantes scientiam*, bringing forth new and old store, as good *Scribes*, and speaking home to mens hearts to edification, exhortation and comfort, *1 Cor. 14. 13.* This, this is to do the work of an Evangelist, for every sound

*Verbum Dei  
solidè intellect-  
um non est ver-  
bum Dei.*

*Rom. 10. 14.*

*Gal. 3. 2.*

*Act. 8. 30.*

*Mal. 2. 7.*

T

is

is not Musicke, nor every Pulpit-Discourse, preaching) and is therefore perhaps, termed prophecy-  
 ing by Saint *Paul*, because the matter of Preaching in those daies was the Scriptures of the Prophets, in opening whereof the Servants of God were then especially conversant. As also now the Church (blessed bee G O D) abounds with those that want for no parts, that spare for no paines; but as Candles waste themselves to give light to others, and as clouds sweete themselves to death for common benefit, lay forth their talents to the utmost, that they may lay all knots and craggess leyell, pave men a pathway to Christ, and so give them the knowledge of Salvation by the Remission of their sinnes. Thus *Paul* reason'd with the *Jews* of *Thessalonica* out of the Scriptures, opening and alledging, &c. laying it before their eyes, as the word signifies, and making it as cleare as the noone-day light, by expresse testi-

Luk. i. 77.



testimony of the word and due deduction therehence, that *this Jesus whom I preach unto you*, saith the Text, is *Christ*. And this is still the guise of all godly Preachers to ground their Discourses upon the written word, pressing the people either with the very direct words or firme consequences, as our Saviour dealt by the *Sadducees*, *Math.* 22.32. And *Saint Paul* by the *Corinthians*, 1 *Ep.* 7.10. *To the married I command, yet not I, but the Lord, let not the wife depart from her husband.* In so many words the Lord hath not said it, but plainly for the sense, when hee said, *Therefore shall a man leave Father and mother, and cleave to his wife.* And againe, *That which God hath ioyned together, let no man put asunder.* Now that which the Ministers in this sort, speak out of the word, is the word: and must be so reputed and received: according to that in the *Gospel*, *He that heareth you heareth me.* And againe, *I am with you to the end of the world.* And that of the

AGS 17.3.2.  
 μαρτυρησας  
 οφ οculos ποiens  
 εστιν tam mani-  
 festi exponens  
 quoniam cernimus  
 quae spectanda  
 proponuntur.  
 BE74.

Prophet *Esa* 59.21. where God maketh a covenant with Christ that these words of his which he put into his mouth should not depart out of the mouth of his seed, nor out of the mouth of his seed's seed for ever.

Rom. 10. 6, 7, 8

Lastly, stirre up your selves to thankfullnesse for this, that *Gods Word* is so nigh us, even in thy mouth and in thine heart, and that is the *Word of Faith* that we preach; So that we need not say, who shall go up to Heaven or down to the deep for it. We need not travell hundreds of miles as the *Queen of Sheba*, or ride abroad to heare the Prophet, as the good *Shunammite* did customarily every Sabbath and new moon. We need not send down to *Egypt* with old *Jacob* for that Bread of Life, wherewith we are daily and daintily fed; or go on Pilgrimage to *Palestina* and *Syria* for it with the seduced *Pope-lings*. We need not run too and fro to increase knowledge, as those in *Daniel*, nor trudge from place to place, as

See Hist. of holy warre.  
Dan. 12.

our

our godly fore-Fathers in times of persecution. These be not those unhappy dayes (praised be God) of the black Horle, wherein there is but a small measure of wheat for a penny, and three small measures of barley for a penny. Wisdom hath killed her beasts amongst us: she hath mingled her wine, she hath also furnished her Table. *Alvarez* tells us in his History of *Ethiopia* that at his being at the King of *Habassians* Court, there were Embassadors sent out of *Nubia*, to intreat for a supply of Ministers to instruct their Nation, and to repair Christianity that was gone to ruine among them, but they were rejected. A dolefull case doubtles, when the children come to the womb, and there is none to deliver, or cry for bread and there is none to break it unto them: *They runne too and fro to seek the Word of the Lord, and cannot finde it.* But this is not our case (God be thanked) we never yet tasted of that Famine of

T 3

*George Eagles*  
surnamed  
*Trudge-over.*  
A.C. and Mon.  
Rev. 6, 8.

Prov. 9. 9.  
Hist. *Ethiop.*  
chap. 137.  
In all the vast  
continent of  
Afrique, there  
is not any re-  
gion entirely  
possessed by  
Christians, but  
the kingdome  
of *Habassia*,  
*Saads.*

Amos 8. 12.

the

Gen. 41. 48.

*Leſa patientia  
ſit juror.*

the Word, nor have bin forced to wander for it from Sea to Sea : but as in *Egypt* every city had their Barns and ſtore-Houſes, ſo is it heere. And as *Manna* fell at their very doors, it was but ſtepping out and taking it up, ſo is it with us; all the feare is left God cut off this *Manna* from our mouthes for loathing it, leſt he ſend in the *Aſſyrians* to drinke up our milke, *Ezek. 25. 4.* leſt he call for his love-tokens backe again which we have ſet light by, and then follow utter deſertion and deſolation : Good turns aggravate unkindneſſes, and our offences are increased by our obligations. Abused mercy turns into fury, as *Moses* ſtaff: caſt from him into a Serpent; and as *Ajax* his Sword given him by *Hector*, ſo long as he uſed it againſt his Enemies, ſerved for help and defence: but after he began to abuſe it to the hurt of hurtleſſe Beaſts, it turned into his owne Bowells. When the old world would not be

bee warned by *Noahs* preaching; but grew foule and stanke, God saw it but time to wash it with a flood. When neither *Lots* godly admonitions, nor their owne late deliverance from *Kedar-laomer* and his company could mend or melt the sinnefull Sodomites. God rain'd downe Hell from Heaven upon them. The Land of *Shinar*, where they built *Babel*, was part of the Garden of *Eden* (as most Geographers thinke,) whereof though the amenity and chiefe beauty were destroyed by the deluge, yet is it still fruitfull above beeleefe, and returns the seede beyond credulitie. Neverthelessse, because G O D would have bealed Babylon, but she was not bealed; therefore was it made not onely a place of Nettles and Salt-pits, but also of Dragons and Divells. The Sword, Famine and Pestilence, were but the beginning of sorrowes to the Jewes for their hatefull unthankfullnesse and contempt of the *Gospell*:

Gen. 6. 11.

*Plin. lib 6 c. 26*

*Herodotus l. 1. c.*

*19.*

*Cecidit rosa*

*mansit spina,*

*Bucholz.*

*Sinchora mly vj*

*wasdwar d.*

*wasdwar, Herod*

*let 519.*

*Isa 13. 21.*

*Nat. 24. 8.*

Mat. 23. 32.

1 Theſ. 2. 16.

Gen. 19.

This was it that filled up the measure of their sins; and brought Gods wrath upon them to the utmost. *Pererius* the Jesuite commenting upon those words, *The finnes of the Amorites are not yet full*, If any aske, saith he, why *England* continueth to flourish notwithstanding the cruell persecution of Catholikes (execution of Traitors, he should have said) there? Our answer is ready; because their sinne is not yet full, *sed veniet tandem iniquitatis complementum*, saith hee; but it will not be long ere their iniquity bee finished, and ere that bee made up that is yet wanting to their just weight, that God may fall upon them with his full weight: A blister on that foule tongue! G O D fore-send and prevent their long-lookt for day. Oh pray that the Sunne of that morning may never arise, or that Day bee numbered to the Moneths of the yeare, wherein it shall bee said, that our Candle-sticke  
 is

is remooved, that the Arke is departed from our *English Israel*.

*Ah ne diem illum posteri  
Vivant mei, quo pristinum  
Vertantur in lutum aerea  
Qua nos beaurunt sacula!*

If any thing ever undo us, it will be our hatefull unthankfullnesse for the Gospell of peace, according to that Prophecy of *Luther*. Three things, saith he, will destroy Christian Religion, carnall Security, worldly pollicy, and forgetfullnesse of the benefits received by the Gospell. Of all things God cannot abide to be forgotten. Therefore the *Israelites* were so often charged by *Moses* not to forget the Lord in the good Land whither they were going; which because they did, the flood-gates of Gods wrath was set open upon them to the utmost. Because they say *I will goe after my sweet-hearts, and remembered not that I gave her corn, and wine, and oyle, &c.* therefore

*Melch: Adam  
in vita Luth.*

*Deut. 6. 12.  
& 8. 11, 14.  
& 9. 7, &c.*

*Anastor meor  
Trened.  
Hol. 1. 8, 9.*

therefore I will take away my corne  
in the time thereof, and my wine in  
the season thereof, &c. Ingratitude  
forfeits mercies as Merchants do  
all to the King, by non-payment  
of Custome. Because Pharaoh saith  
the River is mine owne, therefore  
saith God, I will dry up the River,  
Ezek. 29.3 9. Esa. 19.5, 6. with Den.  
11. 9, 10. The River Nylus wa-  
tereth Egypt, and makes it fruit-  
full. The Egyptians used in mock-  
cry to tell the Grecians, that if  
God should forget to rain, they  
might chance to starve for it.  
They thought the rain was of  
God, but not the River. God  
therefore threatens to dry it up,  
and so he did. Tamerlane ha-  
ving overcome Baiazer, asked him  
whither ever he had given God  
thanks for making him so great  
an Emperour, who confessed in-  
genuously he never thought of it.  
To whom Tamerlane replied that  
it was no wonder so ungratefull  
a man should be made a Spectacle  
of misery. To live under the sound  
of

Creditur Egiptus  
caruisse ju-  
vantibus arva.  
Imbribus aq,  
annis sicca uis-  
se novem, Ov d  
Vide Senec nat.  
quest. 1. 4. c. 2.

Leunclavius in  
Annal: Turc.



of the word is a greater favour,  
than (without it) to be made Mo-  
narch of the whole world. For  
four benefits *Plato* was especially  
thankfull, 1. That he was made  
a reasonable creature, and not a  
beast. 2. That hee was a man  
and not a woman. 3. That hee  
was a *Grecian* and not a *Bar-  
barian*. 4. That hee was borne  
in the daies of *Socrates* and bred  
a Scholler under him. How much  
more cause have wee to blesse  
God that wee were not borne  
*Pagans* or *Papagans*, but brought  
foorth in these glorious and  
golden dayes of the Gospell.  
*Demarthus* of *Corinth* was wont  
to say that those *Grecians* lost a  
great part of the comfort of their  
lives that had not scene great  
*Alexander* sitting in *Darius* his  
Throne. But *Bucholcerns* more  
truely pronounced those men un-  
happie, that were *Nasi* & *Do-  
nari*, borne and buried before the  
Reformation of Religion begun  
by *Luther*: and himselfe he held  
most

μεγαλὴς ἡδο-  
νῆς ἀπολαύει-  
ναι τὸς με-  
ταμύνης Ἀλέ-  
ξανδρον ἐν τῷ  
Δαρείῳ θρόνῳ  
καθήμενον.  
ὁ βασιλεὺς.

*Mel Ad. in vit.* most happy, that his birth fell  
*Ger theol pag.* out in *Melancthon's* time, a  
 550.

*Ezek 9, 10, 11*

*Rev 2, & 3.*

*S. Ed Sands*  
*Survey of West*

famous instrument of that renowned Reformation. This is yet our case, and long may it be. Great heede is to be taken that we force not God for our Vnthankfullnesse, to take his own and be gone, as he did in *Ezekiel*; where hee makes many remooves, and ever as hee went out, some judgement came in, as hee did from those seven once flourishing Churches of *Asia*, now a habitation for *Jin* and *Obim*, as he hath not long since done from that large region of *Nubia* in *Affrique*, which had from the Apostles time, as it is thought, professed the Christian Faith, till somewhat above an hundred yeares since it hath again forsaken it, and imbraced partly Mahometisme, and partly Idolatry, and meerely through Famine of the Word, and lacke of Ministers. Lastly, as he did from our fore-Fathers in *Q. Maries* dayes. And will

will ye know the reason? heare it from a Martyrs mouth. Ye all know (saith M. *Bradford* in a letter of his written out of prison) there was never more knowledge of God (*viz.* in the dayes of King *Edward*) and lesse godly living, and true serving of God. It was counted a foolish thing to serve God truly, and earnest Prayer was not past upon; Preaching was but pastime; communion was counted too common; Fasting to subdue the flesh was farre out of use; Alms was almost nothing; Malice, Covetousnesse and uncleannesse was common every where, with swearing, drunkennesse and idlenesse. God therfore now is come, as ye have heard me preach, &c. God forgive me mine unthankfullnesse: It is I Lord that have sinned against thee. It is my Hypocrisie, vain-glory, security, idlenesse, unthankfullnesse, self-love, and such like which have deserved the taking away of our good King, of thy Word and true Religion, of thy

*Acts and Mon:*

*Ib. 1477.*

Hof. 14. 2.  
Amos 4. 12.

thy good Ministers by exile, imprisonment and death, &c. Thus he: and thus we should *take unto us words and meet the Lord*, if so we may prevaile, that he cause not our *Sunne to go down at noone and darken the Earth in the cleare day*, as he threatneth, *Amos 8. 9.* The very course of the Sunne may well warne us of the course and progresse of the *Gospell*, which went first forth from the *East* (that is *Judaea*) to the *South* (that is *Greece*) and from thence passed to the *West*, (that is the *Latines*) till now it is turned to the *North* (which is the utmost angle of this Vniverse) even to us, and so it hath almost finished its course. Wherefore as much as it is the pitching time of the day, *Judg. 19. 9.* it is the *last honre*, lay wee hold upon our Lord Christ, as the Spouse did, and although he make as if he would go further, *constraine we him*, as those Disciples did at *Emaus*, by our importunity, saying, *Abide with us, for it is so- ward*

1 Ioh. 2. 18.

2 Kings 4. 27.

Luke 24. 29.

ward Evening, and the day is far spent;  
why shouldst thou be as a stranger in  
the Land, as a wayfaring man that  
turneth aside to tarry for a night only?  
Yet thou, O Lord, art in the midst of us,  
and wee are called by thy name, leave us  
not, Jer. 14. 8, 9.

*Vesperamus  
venit, nobiscum,  
Christe, manetor  
Extingui lucem  
ne patiare tu-  
am.*

Sect. 2.

**B**Vt secondly, as we are bound to  
God for his Word, so to the Jews,  
Gods depositaries and dispensers of  
his word, his treasurers, and, as it were  
the keepers of his Cabinet, to whom  
first were committed these lively O-  
racles, and by whom they were  
transmitted and brought safe to our  
hands. Their Masorites have care-  
fully reckoned and summed up,  
not the verses onely, but all  
the words and letters of each  
book of the old Testament: which as  
it is an argument of their industry, so  
is it an ingagement on our part, sith  
we are partakers of their spirituall  
things: and cannot minister unto  
them

Ag. 7.

*Gods: Antiq:  
Hebr.*

Rom. 15. 27.

Cant. 8.12.

Esay 2.3.

Pfal. 110. 2.

Rom. 9.4,5.

Rom. 10.1.

Iohn 10.34, &  
15.25.

them of our carnall, yet to pittie them and pray for them. Let *Salomon* (I meane *Christ*) have his thousand of thanks. Let those also that have kept the fruit of his Vineyard (whereof wee have so freely fed) have their two hundred: thanke we must the sender of this sweet fruit, but withall pay the Messenger that brought it. Let it not be forgotten that the *Law came out of Zion*, and the *Word of the LORD from Hierusalem* to all the ends of the Earth, that to them pertained the Adoption and the Glory, the giving of the Law and the promises; that of them were the Fathers. Yea of them as concerning the flesh came *Christ*, who is God blessed for ever, Amen. Let our hearts desire therefore and Prayer to God for Israel be, that they may be saved. They before the time of our calling, praide heartily for us, as appears *Cant. 8.8*, and by sundry *Psalms*: and from them we received the word and worship of God. The Law is called *their Law*.  
And

And for the Gospell, if they had not rejected it, we had never received it, *Act. 13. 46. Rom. 11. 11. and vers. 18.* The poore, the maimed, the halt and the blind had never bin admitted, if the guests that were invited, had not refused to come, *Luk. 14. 21.* They refused Christ that came into the world to save them, and shamefully nayled him upon the Crosse, for the which they are become a renegate people now 1600. years together; without Church, without Common-wealth, without forme or face of government good or bad, their pleasant Land turned into a wilderness; their fruitfull country into a dry and barren desert. *Strabo* indeed spitefully depraves the countrey; affirming it (at best) to have bin hungry and unfruitfull, not much to be envyed or desired of any. But (besides the testimony of holy Scripture, that it was a Land flowing with milke and honey) *Rabshakeh* confesseth, that it was a Land of corn and Wine, a Land of bread and

*2 King. 18. 32.*

Heldelfeld.

vine-yards, a land of oyle olive and  
honey. Tacitus also tells us, that it is  
a fat and fertile soile; Another, that  
it is *sumen totius orbis*; the rockes  
yccelded them honey, and flints, oyle;  
*Deut. 32. 13.* As for the chiefe City  
*Jerusalem*, that City of God, the  
valley of vision, the vision of peace.  
*Pliny* witnesseth that it was the  
most famous of all the Citties of the  
*East*, wee may add of the whole  
world: because it was the Mother  
of us all, the chiefe Church to the  
which all other Churches confor-  
med themselves, and were wont to  
resort for direction, and decision of  
their Controversies: and from the  
which they all went, that first car-  
ried the light of the Gospell to the  
Gentiles. Their debtors therefore  
we are surely, *Rom. 15. 27.* neither  
may we hate their name and their  
Nation, but love them and pray for  
them, yea weepe and bleed over  
them as our Saviour did, *Luke 19.*  
*44.* And the rather because the un-  
speakeable miseries then foretold  
by him are long since befallen them,

A<sup>c</sup>. 15. 2.A<sup>c</sup>. 8. 4, 5. &  
11. 19, 20.



ver. 34. 44. *Vespasian* is reported to have broke in upon them, 1, at the brooke *Cedron*, where they apprehended Christ: 2, at the same Feast of Passeeover that Christ was taken at: 3, to have whipped them in the place where they whipt our Saviour: 4, to have sold thirty of them for a penny, as they bought and sold the Sonne of God for thirty pence. In that last desolation by *Titus*, *Iosephus* tells us of a thousand thousand of them slaine, and ninety seven thousand carried captive. Such affliction befell them then as never had beene from the beginning, nor shall be to the worlds end: so our Saviour had foretold it, *Mar. 13. 19.* Ever since this, they have continued a dispersed and despised people, abhorred of God and men, and exiled out of the world, as it were, by a common consent of Nations, for their inextinguishable guilt in murdering their Maker. The first countrey of Christendom, out of which they were cast, without hope of returne was

*Adricom. in*  
*Act Apost. fol.*  
*282.*  
*Lib. 7. bell*  
*and cap. 19.*

V 2 *England,*

*Breerwoods*  
Enquiries.

*Polyd. Virgil.*  
pag. 327.

*Blounts voyage*  
into the *Le-*  
*vant*, p. 121.

*England*, by King *Edward* the first, *Anno Dom.* 1290. Out of *France*, 1307. Out of *Spaine*, 1492. Out of *Naples* and *Sicily*, 1539. Out of *Portugall*, 1597. Their *Messias* is expected of the *Tribe* of *Judab*, which was settled in *Portugall*, where they boast still to have millions of their race, to whom they give complete dispensation to counterfeit *Christianity* even to the degree of *Priest-hood*; and that none are discovered but some hot spirits whose zeale cannot temper. The reverence to the *Messias* makes them breed their children up in *Portugall* speech, and make it their domestique tongue, where ever they dwell. They remaine to this day a very exceeding great people: So that in *Constantinople* and *Tessalonica* there are esteemed to be about 160000 *Jewes*. But in *Jerusalem* there be not to be found at this time a hundred households of them, saith *Breerwood*; yet there are ten or more Churches of *Christians* there. *Adrian* the Emperour,

for

for their sedition under Captaine *Barbocah*, drove the Jewes utterly out of *Jerry*; set a Sow of white Marble over the chiefe gate of *Jerusalem* in reproach of their religion, and commanded them by Proclamation, not so much as to looke toward that Land from any Tower or high Mountaine. In *Cyprus* they are so hated for a bloody Massacre they made there of the Inhabitants in *Traians* time, that its present death for a Jew to set foot on that Iland; yea though he be driven in thither by a tempest, or cast upon that coast by ill accident, he is trussed up immediately. And albeit they have indeavoured from time to time to ingratiate and curry favour with Emperours, Heathen, and Christian, yet they could never doe it to any purpose. *Titus* indeed would have preserved the Temple as a Wonder of the world, a Monument of Magnificence, from being burnt, but could not; such was the outrage of the souldiers. And *Julian* the Apostate, to spite

*Functij Chronol.*

Yet they afterward obtained once a yeare to goe in, and bewaile the destruction of their temple, giving a peece of money to the souldiers. And so they that bought Christs blood, are glad to buy their owne teares, as *S. Hieron* noteth, *Tom. 6. p. 156. Functus.*

*Iosephus.*

Athanas. 23.

Socrat 3.

Theodoret.

Buchale.

Fune.

*Binō animo nos  
esse oportet qui-  
bus tractus est  
Catus: quia ne-  
cesse est adesse  
divinum, ubi  
humanum cessat  
auxilium.*

R David Reu-  
benita & R  
Shelonjoh  
Molcu

the Christians, permitted the Jewes and encouraged them to reedifie their Temple of *Jerusalem* at his charge: howbeit attempting it, they were hindred from Heaven by a mighty Earth-quake, together with balles of fire issuing out of the foundation, and consuming the builders. But *Caius* the Emperour cast them out with contempt, and would not heare *Philo* their Countrey-man (an excellent Oratour) making apology for them against *Appion* of *Alexandria*, their deadly enemy. Whereupon *Philo* comforted his collegues and companions saying, *Be of good cheare, my friends; God will not faile to helpe, Where mans helpe faileth.* A pious speech, but not appliable to such a people; who were not now to expect helpe from God, but from *Cesar* whom they had lately prefer'd before the Sonne of God, and were therefore worthily now rejected of both. A couple of their Rabbines also in the year 1530, set upon *Charles* the fifth, to perswade him to *Judaisme* but

but with ill success; for one of them was burnt at *Adantua* in *Italy*, and the other put to a cruell death in *Spain*, for that bold attempt. Publicans they are at this day to the *Turkes*, farmers of their customes and tributes, and to the Christians where they are suffered to dwell, they serve for hucksters and brokers to improve under-hand their unlawfull rents to the utmost proportion, as being permitted to straine up their usury upon the Christian (for among themselves they no where use it) to eighteene in the hundred. But in *Turkey*, though every Visier and Basha of State is reported to keepe a Jew of his private Councell, whose malice, wit, (for they are generally found to be the most nimble and Mercuriall wits in the world) and experience of Christendome, with their continuall intelligence, is thought to advise most of the mischief, which the *Turke* puts in execution against us: Yet generally, they are so hated of the Mahometans,

*Alfred chronol.*  
pag. 438.

*Bey in Ital.*  
p. 46.

*Sander his Ro-*  
*lation of the*  
*West. Relig.*

*Blants voyage*  
*into the Le-*  
*vant, p. 114.*

*In exclamationi-  
bus dicunt, In-  
deus sim si fal-  
sus. Sanctus in  
Zach. 8. 13.*

*Moses Gerun-  
dinus*

*Psal. 109. 18.*

*Rom. 9.*

that they use to say in detestation of a thing, *I would I might die a Jew then; or, Let mee be a Jew, if I deceive thee.* And *Biddulph* tells us, that in *Constantinople* and *Thessalonica* (where are so many thousands of them) if they but stirre out of doores at any *Fast*-time betwene *Maunday-Thurseday* at noone, and *Easter-eve* at night, the Christians, among whom they dwell, will stone them; because at that time they derided, buffeted, and crucified our Saviour. Thus as they use to say (poore soules!) amongst themselves, there is an ounce of the golden calfe in all the punishments that befall them: so no doubt there is a pound of that direfull and dreadfull execration, *His blood be upon us and our children*, for the which wrath is now come upon them to the uttermost. They clothed themselves with a curse, and it is come into their bowels as water, and like oyle into their bones. Their mouth is still full of cursing and bitterness. They curse the Lord Christ

Christ in a covert abbreviature of his name, calling him in relation to his death on the Crosse, the woofe and the warp. They curse also his servants, closing their daily prayers with a *Maledic Domine Nazareis*, calling them Gentiles, nay bastard Gentiles, nay divels in their salutations by craft, and under a shew of courtesie. Therefore also are themselves become a curse among the Gentiles, as was fore-prophesied by *Zachary*, *Zach. 8. 13.* as who should say, God make thee as a Jew. The *Turkes* (whom they call *Ishmaelites*) will not suffer them to turne Turke, unlesse they will be baptized: as neither will the *Papists* suffer them to turne Christians, unlesse they will quit all their goods to the Christians, under pretence that those goods, being gotten by usury, are part of the divels works, which in baptism they profess to renounce. This is cold comfort to men of their mettalls, and a maine meanes to keepe them Jewes still, stiffe in  
 their

*Iesum Iudei corrupte & improbe scribunt*  
*ו' adeoq;*  
*sub tribus literis abbreviatis in.*  
*reliquunt vocabula* *ו'ו'ו'*  
*ו'ו' deleatur nomen ejus.*  
*Sit transeam iudeum Zeloten,*  
*audies* *ו'ו'ו'*  
*ו'ו' ethnice*  
*puris: quod nuper Wormatie petulant a sole cens pretereuntibus nobis acclamabat.*  
*Par. in Rom. 11. 25.*  
 They entertaine Christians with *Shed-wilcom*, welcome divell, *Heilford*, *Sands* his Survey of West.

Ibid.

*Parth expos-*  
*cunt ululatu,*  
*D. Frideraux*  
*Iell,*

*Rimberah.*  
*Belamenu.*

*Lights Miscell*

*Blum's voyage.*

their owne religion, which yet is part of their calamity. For they pay to the Pope and other Princes in *Italy* a ycerely rent for the very heads they weare. Besides other meanes to rack and wreck them in their purses at pleasure : they being used as the Friars to suck from the meekest, and to be sucked by the greatest. This is a pressure they grievously groane under, and doe therefore call so loud for their long-lookt-for Messiah, crying ; Let thy kingdome *come quickly and in our daies*. That earthly kingdome they meane that the Disciples of our Saviour also (being sowed with the leaven of the Pharisees) so dreamt and doted on ; and wherein they will not endure that Christians should have any share or interest. Rather then any such thing should be, they would crucifie their Messias a hundred times over, they say. And as for those few Jewes that turne Christians in *Italy*, they pretend that they are none of them, but poore Christians hired from other



other cities to personate their part. Thus hath God to all other their plagues and punishments, added this worst of all, of a fat and hard heart: according to that of the Prophet so often cited in the New Testament against them. He hath given them the spirit of slumber unto this day. But yet there is hope in Israel concerning this: for they have rejected the Gospell, not out of meere malice, but ignorantly, out of a blind zeale. Besides, *blindnesse is but in part happened to Israel, Rom. 11. 25, 26.* (it is not a totall nor a finall obstinacy) *untill the fullnesse of the Gentiles be come in, and so all Israel shall be saved.* This he calls a *mystery*, because no man can conceive how it should be: But yet he would not have us Gentiles ignorant of it, that remembering our ingagement, and that *salvation is of the Jewes*, wee may further their conversion, by crying day and night, *O that the salvation of Israel were come out of Zion, &c.* and not hinder it, as the Papists doe by their  
ab-

Mat. 23. 34.

Mar. 4. 12.

Luk. 8. 4.

Ioh. 2. 40.

Act. 28. 26.

Rom. 11. 2.

Ezr. 10. 2.

Act. 7. 17.

Ioh. 16. 2.

Rom. 10. 2.

Ioh. 4.

Psal. 14. 7.

abominable idolatries and exacti-  
ons, and the common protestants  
by their damnable oathes and  
blasphemies (a sinne that the very  
*Turkes* punish, and the *Jewes* as-  
signe for the cause, wherefore the  
*Turkes* have so prevailed against us.)  
And lastly, (as the best of us may  
doe) by our dulnesse to this duty of  
pittyng and praying for them, and  
so promoting their conversion: for  
the which neglect they have, I  
feare, an unanswerable action against  
us.

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CHAP. VIII.

**S**Econdly, is it God that  
speakes in the Scriptures  
and Writes to us these  
great things of his Law,  
mee thinkes we should not need be  
exhorted, 1. To reade it diligent-  
ly: 2. To rest upon it confidently  
for instruction and comfort.

Sect.

**SECT. I.**

**R**Eade it first, for it is Gods  
Epistle for our sakes Written,  
1 Cor. 9. 10. for our Admonition,  
1 Cor. 10. 11. and Consolation, *Rom.*  
*15. 4. quid Epistola lecta nocebit?*  
Study it, for it is Gods Statute Book:  
Peruse it, for it is our Fathers Will  
and Testament, wherein we may  
find our owne names written, as  
David did, *In the Volume of thy*  
*Booke it is written of mee, that I*  
*should doe thy will O God:* and as  
the Church in *Hosea* did, *Her*  
*found Jacob in Bethel, and there*  
*he spake with us.* So, what was said  
to *Joshua*, *I will not leave thee nor*  
*forsake thee,* was said to every good  
soule, *Heb. 13. 5. that shall reade*  
*in the booke of the Law,* as he did  
day and night: that shall esteeme it  
above their necessary food with *Job*,  
who had rather misse a meale, then  
not reade his taske: that shall ex-  
hale and spend his spirits, fainting  
and panting in continuall sallies as  
it

*Quid est S.*  
*Script. nisi que-*  
*dam Epistola*  
*omnipot. Dei*  
*ad creaturam*  
*suam?*  
*Greg. 10. max.*  
*Ouid.*

*Psal. 40 7.*

*Hof. 12 4.*

*Iosh. 1 8.*

*Iob 23 22.*

Psal. 119. 97:

Dan. 9. 2.

Dan. 2. with  
Ezek. 31. 3, &c

Luk 4. 16.

St. Edm. Sands.

Sic ut posset  
quibus animo  
advertere quod  
servet illam  
pro consuetudi-  
ne potius quam  
pro religione.  
E. pist. 1. lib. 1.  
Nil obiter.

it were, and egressions of affection to Gods Word, as *David* did : that shall understand Gods Will by bookes as *Daniel*, who had learn'd the number of the yeares, out of *Jeremy*, and got light to the interpretation of *Nebuchadrezzars* dreame out of *Ezekiel*. Christ himselfe hath honoured Reading with his owne Example : for he came to *Nazareth*, and, as his custome was, stood up to read the Scriptures. He hath also bidden us, Search the Scriptures, search here as for hid treasures, with delight and diligence, as those noble *Bireaus*. Not carelessly and cursorily, as the moderne Jewes, who are as reverend in their Synagogues, as Grammar boyes are at Schools when their Master is absent. Not customarily, and of forme onely, as *Sidonius* reports of *Theodoricus*, that he did his devotions more of custome then of conscience. Not suddenly or in haste, but with preparation, pause and deliberation, ever having *scabum* and *serpam* (which was *Laud*

Vives

*Vives* his Motto) an eye to the maine intent of that Text we read. Not with hearts and thoughts distracted, and dissipated, but called in and concentred on the businesse in hand; as the Sun-beames in a glasse, or as the lines in the middle of a circle: Beseeching God to fix our quicksilver, and to hold our hearts to the good abearance; that wee may hide Gods Word therein with *David*, melt at it as *Josiah*, lay it up as the *Virgin Mary*; who is said to have spent a third part of her time in reading the Scriptures. Sure it is, shee was excellently well versed in them, as appeares by her Song. Neither shee onely, but any one of us Jewes, saith *Josephus*, being asked about any point of the Law, can answer as readily as tell you his owne name. Among those seven first Deacons, *Akila*, *Prochorus*, *Nicanor*, and *Timon*, are famous for their diligence in reading the Scriptures. Of *Anthony* the Hermit it is reported, that though he knew no letter on the book, yet he could

h' d'los h' jud  
d'los.

Psal. 119. 11.

*Sabellianus.*

*Contra Appl.*  
on lib. 2.

*Celebrantur so-*  
*luti in Iustin-*  
*dis sacris.*

*Malcolm. in*  
*AC. 6. 3.*

*Aug. de doct.  
Christi.*

*Alfred Chronol.  
p. 167.*

*Pellus suum  
Bibliothecam  
Christi effec-  
set.*

*Euſeb. l. 6. c. 3.*

*Basil. epist. 74.*

*Hieron. in Ca-  
tala. vit. iſu-  
ſtrium.*

*Intrio dial. cum  
Tryphone.*

*D. Pril. Lest.*

could readily repeate the whole Scripture by heart: And of *Johannes Gatinus*, a certaine Divine of *Sicily*, that he was so well skilled in the Bible, that he thought, if it were utterly lost out of the world, he could (for a need) restore it. Of *Nepotian S. Hierom* testifieth, that by much reading and meditation of the Scriptures, he had made his bosome the Library of Christ. As of *Cecilia* it is said, that shee carried alwaies the Gospell of Christ in her breast. *Origen* was from his cradle inured to remember and recite the holy Scriptures: and *Basil* was taught them of a child by his nurse *Macrina*. *Didymus Alexandrinus*, (though blind [from his child-hood, yet) was not onely a good Artist, but an able Divine: and wrote certaine Commentaries on the Psalmes, and Gospels; being now, saith *S. Hierom*, above 83 yeares of age. *Iustine* the Philosopher, and *Cyprian* the Necromancer (as some conceive it) were converted by reading. So were *S. Austin*,

*Austin*, and *Fulgentius*; and of late *Franciscus Junius* was turned from Atheisme by reading the first Chapter of *S. Johns* Gospell, as himselfe confesseth in his life. Others have hereby beene notably prepared for conuersion, as the *Bereans*, and other Jewes; who were more easily wrought upon by the Apostles preaching, because so well acquainted with the Scriptures, there was no need of quoting the places to them; it was sufficient to name the words onely. Reading with attention and application, breeds both knowledge and conscience, teacheth Gods holy feare, and transformeth us into the same image: as the pearle by the often beating of the Sun-beames upon it becomes radiant as the Sun; and as *Moses* by conversing with God, came downe from the holy Mount with his face shining. It seasons the heart that it be not drown'd in earthly vanities, illightens the judgement, helps the memory, comforts the conscience, compoſeth the affections, keepes the

*In vita operibus præfixa.*

Acts 17.11.

Mt. 24.15.  
Dan. 9.2.

Deut. 17.

King himselfe (who hath more temptations) from pride and selfe-confidence; It keepes out worldly cares, dul's carnall delights, strengthneth faith, inflameth love, directeth the whole life secretly, yet sweetly drawes a man above the world, above himselfe, so that he converseth with God, is in Heaven afore-hand, he eates, and drinckes, and sleepest eternall life. S. *Jerome* writes of certaine holy Women so devoted this way, *ut caro esset penè inscisa carnis*; they seemed in place onely remote, but in affection to joyne with that holy company of Heaven. What meaneth then that foule-mouthed Cardinall to affirme that a distaffe were fitter for a woman then a Bible. *Julian* indeed the Apostate upbraideth the Christians, that their women were medlers with the Scriptures. But *Jerome* highly commends it in his *Eustochium, Salvina Celantia, Paula*, and her maidens, whom shee set to learne the Scriptures. And S. *Chrysostome* calles upon his hearers

*In regula sacra.**Hoscan de Expr. verb. Dei.**Cyrl. Alex. lib. 6. Cont. Julian.*

to



to search the Scriptures, and sharply reprooves them for that they could not say Psalmes, and other portions of Scripture by heart. It is a lamentable thing that most people have either so much, or so little to doe, that they can never find time to looke into the Scriptures, to any purpose. If they reade, yet they profit not; either because they are carnall, and savour not the things of the Spirit; or their hearts are yet stult with pride and passions, or cares and lusts; or they sit not at Gods feet, as *Paul* at *Gamaliels*, as *Mary* at our Saviours to receive his Word; or they reade but now and then, or but here and there, and not in order and with due observation; or they pray not, or they propound not their doubts, and seeke satisfaction. Some thinke it sufficient to say they are not book-learn'd, neither can they skill of this Scripture-learning. This was the old excuse in *Chrysostomes* time, I am no Monk, I have not beene bred a scholler, I have wife and children

*Hom. 3. in Mat.*

Among Iewes,  
the Rabbi  
sate, termed  
בש"ס the  
Scholler  
פנ"ס that  
lies along in  
the dust, at the  
teachers feet.  
*Psal. 25. 9.*

*ix. sup. psal.*  
*xv. Chrys. ibid.*

Hemil 9. in ep.  
ad Coloſſ.

Rev. 1. 3.

Blunts voyage  
into the Le-  
vant.

to take care for, &c. But what ſaith he to this? *Andite, obsecro, ſeculares omnes, comparate vobis Biblia, anima pharmaca*; Hearken ye lay-men, get yee Bibles, the phyſicke for your ſoules. If you cannot read, get others to reade them to you, as yee will do your deeds and evidences. *Blessed are they that read* & (in caſe they cannot reade) *heare the Words of this Prophecy*. The Scriptures are called *the Word*, as if all the uſe of our eares were to heare this Word. Get you Bibles therefore; and if you count it a ſhame not to have fit furniture for your houſes, decent attire for your bodies, or attendance for your perſons; thinke it much more ſhame to be without Bibles; or having them, to caſt them into corners, or toſſe them up and down the houſe, as old Almanacks. The Jewes in their Synagogues carry the Law in proceſſion, uſually all about, at the end of Service, with many ornaments of Crownes and Scepters, the children kiſſing it, as it paſſeth by them. In their private houſes

houses they never lay any other booke upon the Bible : they wash their hands before they touch it, they will not sit upon the bench where it lies ; as often as they open and shut it, they use to kisse it, and if it but fall to the ground they institute a fast for it. Surely their excessive reverence to the Word will rise up in judgement against our heathenish prophanesse, and hatefull heedlesse. The very *Turkes* at this day doe so admire *Moses*, that if they light upon loose or torne papers, wherein any thing of his is written, they take it up and kisse it. Their owne *Alchoran* is to be read in Arabike under paine of death, not to mistake a letter, which is as easily done in this tongue, as in any. And amongst those Mahometans of *Morocco*, the Talby or Priest that cannot reade the *Alchoran* all over on their Good-Friday at night, is held unworthy of his place, and preferment. Indeed they require none to heare them but such as can well awhile. But *S. Chrysostome*

X 3

(besides

*Parei prolegda  
Genes.*

*Lightfoots  
Miscell. p. 127.*

*Rel. of entert.  
of Mor. Emb.  
pag 36.*

*Turk. Hist.*

Hem. 28. in  
Gen.

Obsecro ut sub-  
inde huc venia-  
tis, &c.

(besides what's done at home) will have his hearers make a while to attend to the publike reading of the Word, bringing their Bibles with them. See for this, *Nehem.* 8. 3, 9. 2 *Chron.* 34. 30. *Act.* 13. 15. & 15. 21. 1 *Thess.* 5. 27. *Coloss.* 4. 16. The Epistle to the *Colossians* must be read in the Church of the *Laodiceans*; and not onely so, but the *Colossians* must reade the Epistle from *Laodicea*.

Quest.

But what Epistle was that, may some say, and where is it?

Ans.

Some think the *Laodiceans* wrote to the Apostle, and propounded their doubts, unto which he hath answered in that Epistle to the *Colossians*: and therefore required that his answer may be compared with their doubts. Other good bookes then may be read and publikely too: but especially the Scriptures. The same word in Hebrew signifies reading and a Convocation or Assembly. And another word in that tongue signifies to reade and meditate: to shew that we must not read the Scrip-

Bisfield in co-  
loss.

N.T.D.

Scripture as we doe a History for delight, nor run it over onely as an Ephemeris or day-book, nor turne it over the thumbe as a taske, but with pause and deliberation; never giving over, till it *dwell richly in us*, become familiar to us, and be as well knowne of us, as those of the same house, yea as our owne brethren and sisters. *Say unto Wisedome, thou art my sister, and call understanding thy kinswoman, Prov. 4. 7.* He that knowes not his own flesh and blood, we count him a singular *idiot*; so doth the Lord all such, as are unskilled in his Word. Who would not thinke shame to be counted and called as rude as a horse, as ignorant as an asse? Behold God esteemes no better of such as are not skilfull in the Scriptures, *Psal. 32. 9. Esay 1. 3.* be they otherwise never so profound and politique. Wherefore read and let him that readeth understand, *Mat. 24. 15.* And that you may, take these directions in reading.

*ἰσοταίμω*  
Coloss. 3. 16.

## Sect. 2.

*Chrysost. Ser. 3.  
de Lazaro.*

*Gen. 42. 9.*

*2 King 9. 25.*

*Ioh. 12. 16.*

*Ioh. 2. 22.*

*1 Sam. 10. 7, 6,  
9.*

**F**irst reade though thou understandest not, God may graciously drop some further light into thee (as he sent *Philip* to the *Eunuch*) even whiles thou art reading, or some other time, when thou least look'st for it. *Joseph* understood not his owne dreames at first, till he saw his brethren prostrate before him. Then *Joseph* remembred the dreames that he dreamed of them. I remember, saith *Jehu* to *Bedkar*, when thou and I rode after *Ahab*, the Lord laid this burden upon him. These things understood not his Disciples at first; but when *Jesus* was glorified, then remembred they that these things were written of him, and that they had done these things unto him. The Spirit came not upon *Saul* in the annoynting, but afterwards, when he was departed from *Samuel*. My Beloved was gone, saith the *Spouse*, my soule failed when he spake, or because of his speech, that he

he had uttered, but she for present either heard not, or heeded not; *Open unto mee my sister, &c.* Gods Word lies sometimes as the seed under a clod, or as the Sun under a cloud, it appeares not, affects not for the present (as *John Baptists* preaching wrought not for diverse yeares after it was delivered, and then it did) till it be seconded by some powerfull Sermon, as there, or some piercing crosse, as *Job. 14. 26.* or unexpected accident, *Acts 10. 34. &c.* Goe on therefore constantly in thy Christian course of reading as *Job* did, *Chap. 23. 12.* and be not dismayed with any difficulties, as *David*, who when he understood he should be put upon hard and hot service, *it pleased him well.* Onely as *S. Luke* wrote, (so must you reade) in an orderly manner; beginning at the beginning of the booke we undertake, and so continue reading till you come to the end of it. Account not any part of this venerable Volume to be superfluous or super-vacaneous, not inscrip-

*Cant. 5. 2-6.*

*Ioh. 10. 41, 42.*

*1 Tim. 4. 13.*  
*2 Tim. 4. 13.*  
*Luk. 1. 3.*

ἡ δὲ μὲν  
ἡ δὲ παραγο-  
ντιον.

Platonici in  
corporibus cele-  
stibus quendam  
velut florem,  
in hisce inferio-  
ribus quendam  
velut faciem  
esse dicebant,  
Sc. Mureti  
Orat.

scriptions, saith *Chrysostome*, not iterations, say we, or expletives or any the least jot or tittle, saith our Saviour, but all pure, precious and profitable. For if *Hippocrates* could say of his faculty of physick, that there was nothing to be accounted little in it, nothing contemptible; how much more may we say the same of the holy Scriptures. The *Platonists* affirme that in the heavenly bodies is a certaine flower, and quintessence, in these inferiour bodies a kind of dregs and sediment. Sure it is, that all sciences whatsoever are but drosse and dregs to the doctrine of Divinity contained in the Scriptures: there's not a leaf nor a line, not a syllable nor a particle, saith *S. Jerome*, but hath its sense and substance well worthy to be weighed and observed.

Here some make question whether it be their part to read on in *Chronicles*, *Ezra* and other places, where are nothing but names and Genealogies, which they conceive to be to us (now) of no great use?

The



The resolution is, that they must read on, if it be but to shew their obedience to God, in reading over all his sacred Word. But besides, there is much to be had out of the Genealogies, and Chapters full of names to a wise and diligent Reader. And what if we understand not, can pick nothing out of some such Chapters; yet we must know that those places have in them an immanent power to edifie, though as yet it be not transient, conveying the profit of it to us, till in some measure we doe understand it.

*Pemble of the  
Pers. Monar.*

---

Sect. 3.

SEcondly, make the best of that you reade, by serious and set meditation thereupon. *David* hereby became wiser then his Teachers, Elders, Enemies. And why? when the Lord spake once he heard him twice: to wit, by an after-meditation.

*Psal. 119 98,  
99, 100.*

*Psal. 67. 11.*

tion. Reading and meditation are both expressed by one and the same word in the holy tongue, pointing us to what we must doe, if we will either understand what we reade, or retaine what we understand. Meditation is a studious act of the minde, searching the knowledge of an hidden truth by the discourse of reason. A most sweet exercise to those that are any whit acquainted with it; who could even with themselves pent up (as Anchorets) in the voluntary prison-walles of divine meditation. This, this is that, that makes a man see farre into Gods secrets, and enjoy both God and himselfe with unspeakeable comfort. We reade of *Socrates* that he would stand plodding of points of Philosophy, in the same posture of body, for divers houres together, not sensible of any thing that was done about him. And of *Chrysippus*, that he was so transported at his study, that he had perished with hunger, had not his maid *Melissa* thrust meate into his mouth. *Crede mihi*

*A. Gellius.*

*Democ. junior.*

*in*

in *Mathematicarum studijs etiam mori, dulcissimum esset.* 'T were a sweet thing, saith one, to die studying the Mathematicks, as *Archimedes* did. *Thuanus* writes of one *Franciscus Vieta Fontancio* a Frenchman, so close and constant a student, that he would sit many times three whole daies together in a deepe muse, without food or so much as sleepe, but what he took a little now and then leaning on his elbow. *Valere est Philosophari*, the study of Philosophy is truly health, saith *Seneca*, who therefore salutes his freind *Lucilius* thus, *si Philosopharis bene est.* But I say the onely true health is to meditate with *David*, day and night on the Word of God. *S. Bernard* saith, that he had once no other masters but oakes and beech-trees; that among them he had got that skill he had in the holy Scriptures, that he had profited more therein by meditation and prayer, then by reading the largest Commentaries. These two were the wings, whereby he flew into Heaven, and had his hearts desire

*Vir ingeniosa  
& profunda  
meditatore,  
&c sine cibo &  
somo nisi quon  
cubito inixum  
capiebat, per  
triduum torum.  
Thuan*

*Epist. 15.*

*Horum medita-  
tio valetudo  
mea, vita mea.  
Scullet Annot.  
in Marc.*

*Auctor vite  
Bern. lib. 1. c. 4.*

*Ascendamus  
meditatione &  
oratione veluti  
duobus pedibus,  
&c. Bern.*

Luk. 2. 13.

Psal. 16. 7.

Psal. 4. 4.

Psal. 119. 24.

Act. 10. 9, 10.

Esay 6. 1, 2.

Anno a dilavio  
1540. Vide,  
quæso quàm di  
versa fiant hoc  
anno in Eccle-  
sia & extra  
Ecclesiam. Eri-  
nici in Gracia  
spectant ludos  
suos. Esaias in  
Indea contem-  
platur revelatã  
Dei gloriam,  
&c. Buchol.  
Chron. 541.  
\* D. Frid. Lell.

desire to be taught of God. There-  
fore shall yee lay up these my words  
in your heart, and in your soule, &c.  
Dent. 11. 18. as the Virgin Mary  
did laying up what shee understood  
not, and chewing upon it : And as  
David did, whose reynes instructed  
him in the night season, whilst he  
communed with his owne heart upon his  
bed, and advised with Gods statutes  
as the men of his counsell. So Eliab  
on Mount Carmel, Daniel by the  
river Ulay, Peter on the leads, Isaac  
in the fields, Esay among the Sera-  
phims, seeing and setting forth the  
Lord sitting upon his throne high and  
lofty, when the vaine Gracians were  
at the same time tumultuating & tri-  
umphing at their Olympick games.  
*O quam sordens huius mundi vanitas*  
*& vanitas animo ad calum eva-*  
*lto ;* \* O how vile are the tastelesse  
fooleries of earthly pleasures, or the  
best contents that Philosophy can  
affoord, to a mind lift up in hea-  
venly meditation. Such a mans  
thoughts feed hard upon the fairest  
objects : such as are those, set downe  
in

in that brieft of the Bible, *Philip.*  
4.8. till he hath turned them in *suc-*  
*cum & sanguinem*, till the Word be-  
come an ingrafted Word, setled on  
his soule, as the science on the stock,  
and close applyed as the playster to  
the sore, that will surely heale.

*Iam. 1. 21.*  
*λογον ἀκούετε.*  
*Plutar. b* saith  
that *Caristanus*  
had so used her  
weapons, *ἐν*  
*πίστι* that  
they seemed  
*ἐγγυῆν ἑῷ ἰμ-*  
*ποτι.* *In vita*  
*Cor.*

Sect. 4.

**T**Hirdly, to Meditation joyne  
heartly prayer to the *Father of*  
*lights* for the Spirit of Revelation,  
that unction from on high, that spi-  
rituall eye-salve, that so plowing  
with his heyfer we may understand  
his riddles. *No man knowes the*  
*things of a man save the spirit of a*  
*man that is in him*, (which is there-  
fore called Gods candle searching all  
the inward parts of the belly) Even  
so the deepe things of God knoweth  
no man, but the Spirit of God. But  
as God understandeth the mind of  
the Spirit, so doth the Spirit under-  
stand the meaning of God, and we  
by

*Prov. 10. 37.*  
*1 Cor. 2. 11.*  
*Rom. 8. 27.*

1 Cor 2, ult.

2 Cor. 4. 6.

Prov. 31. 14.

2 Sam 1. 22.

2 Sam. 18. 27.

Psal. 119.

Zach. 14. 10.

*Sancte liber, ve-  
nerande liber,  
liber optime,  
salve,*

*O anime nostræ  
Biblia, dimidi-  
tum,*

by the Spirit have *the mind of Christ*. Reade not therefore but pray first and last, that God would give us his Spirit to instruct us; that he *who commanded the light to shine out of darknesse*, would shine into our hearts, that he would beate out windows in these dark dungeons, and let in the *light of the glory of God in the face of Jesus Christ*. Prayer is as *the Merchants ship* to fetch in heavenly commodities, as *Jonathans bow* that never returned empty of spoile, as *Abimaaz*, that alwaies brought good tidings. When ever therefore you take up the Bible and open it, cry, *Lord open mine eyes that I may see the wondrous things of thy Law*. When you are reading, thinke you see written over every line, *Holinesse to the Lord*, and lift up some good requests. As when you shut the booke againe, say, *Lord who am I that thou shouldst shut up thy mysteries in such an earthen vessell, put such a precious pearle in a leatherne purse, commit such a rich talent to me who am of saints the*

the least, of sinners the greatest. Thus as *Moses* prayed devoutly both when the Arke removed, and likewise when it rested againe. And as *Paul* begins, continues, and concludes his Epistles with holy prayers, so must we our reading of the Scriptures if we meant to make any thing of it. No sacrifice was without incense, so must no service be without prayer. Yea let us pray with teares, as he in the Gospell did, and sped. They are effectuall Oratours with Christ, who found time to looke upon the weeping women, when he was in the midit of his agony, and in his way to the tree. *Jacob* wrestled with him and prevailed by prayers and teares. The Prophets usually received their Revelations besides rivers. The Spouse (*Christs Cheptsibah*) is said to have doves eyes, glazed with teares. *John* the beloved Disciple wept and so obtained that the booke should be opened. Like as when Gods bottle was filled with *Hagers* teares, he opened her eyes, and sent his Angell

*Hoc primum  
repetas apam,  
hoc postremum  
omitte.*

*Mat. 9. 24.*

*Esay 62. 4.*

*Cant 1. 15.*

*Cant. 4. 1.*

*Revel. 5. 4.*

Y

to

2 Tim, 1. 10.

Scultet. Annal.

Pfal. 119. 124.

Ibid.

Luk. 6. 12.

to shew her where she might fill her bottle with living water. *Luther* (that great instrument of Gods glory for the bringing of *life and immortality to light by the Gospel*) was a man of prayer, and so ardent therein, that (as *Melancton* writeth) they which stood under his window, where he was praying, might see his teares falling and dropping downe. *George Prince of Anhalt*, though he saw something by *Luthers* light, yet being not thoroughly convinced of divers points then in controversie, besought God with many teares to bend his mind to the truth, using often those words of *David*, *Deale with thy servant according to thy mercy and teach me thy statutes*. This was the first and the onely Prince of *Germany* that himselfe taught his subjects the way to Heaven, both by lively voice, by printed bookes, and by his daily prayers for his people, that he might save himselfe and those that heard him. Our Saviour, when he was to send forth his Apostles, spent a whole



whole night in prayer with strong crying and teares for a blessing on their Ministry, and was heard in that he requested. The harp yeelds no sound till toucht by the hand of the Musitian: nor can *Paul* prevaile with *Lydia* till God open her heart. *Rebecca* may cook the venison, but it is *Isaac* that must give the blessing: *Paul* may plant, &c. but God gives increase. The cause why the Word workes no more upon many mens hearts, when they reade or heare it, is because they rest too much upon it (as that Idolatrous *African*, who said; *I know God will be mercifull unto me, because I have got a Levite*) and cry not earnestly to God to come himselfe unto them in the fullnesse of the blessing of the Gospell of Christ, to strike a holy stroke by his powerfull Spirit, to give us right judgement and understanding, that we may approve things that are excellent. Pray therefore with *S. Paul*, that the God of our Lord *Jesus Christ*, the Father of glory, would give unto us the Spirit

Iudg 17.

Rom. 15. 19.

Ph. 1. 1.

Ephes. 1. 17, 18 of *Wisdom and revelation, the eyes of*  
 Rev. 3. *our understanding being enlightened,*  
 Rev. 5. *&c. Pray him that hath the key of*  
*David, and was found only worthy*  
*to open the seven seales, to open our*  
*eyes that we may behold wondrous*  
*things out of his Law, to irradiate*  
*both Organ and Object to give us*  
*sight and light: not that outward*  
*light onely that is in the Scriptures*  
*themselves, but that inward also of*  
*his Spirit, the light of faith in our*  
*hearts. The Platonists could say*  
*that the light of our mindes, where-*  
*by we learne all things, is no other*  
*but God himselfe, the same that*  
*made all things; say therefore with*  
*David; Blessed be thou, O Lord, teach*  
*me thy statutes. And with Zuinglius,*  
*I beseech Almighty God to direct*  
*our waies; and if Balaam-like, we*  
*shall wilfully withstand the truth, to*  
*send his holy Angell, who, with the*  
*dint of his drawne sword, may so*  
*dash this Ass (our blindness and*  
*boldnesse, I meane) to the wall, that*  
*we may feele our feet (that is, our*  
*carnall affections) to be crushd, and*  
 our

*Aug de Civ.*  
*Dei.*

Psal. 119. 12.

Deum O. M.  
 precor ut vias  
 nostras dirigat  
 ac sicubi sumus  
 Bileami in  
 morem veritati  
 pertinaciter ob-  
 stinaturi, &c.  
 Epist. lib. 31.  
 fol. 118.

our selves kept from speaking ought  
amisse of the God of Heaven. His  
publike Lectures on the Bible he  
alwaies began with this prayer. Al-  
mighty, everlasting, and mercifull  
God, whose Word is *a lantern to our  
feet, and a light to our pathes*, be plea-  
sed to open and enlighten our minds,  
that we may both understand these  
thine Oracles piously and holily, and  
also be transformed into that we  
rightly understand, so that we may  
not in any thing displease thy Maje-  
sty, through Jesus Christ our Lord,  
*Amen.*

*Omnipotens  
sempiternus ac  
misericors Deus,  
cujus verbum,  
&c. Scultet,  
Annal p. 328.*

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SECT. 5.

**F**ourthly, conferre with those  
that are better able : propound to  
them your doubts, and seeke satis-  
faction as the Disciples did, *Joh. 16.*  
*16.* and the Eunuch, *Acts 8. 34.* and  
the Corinthians, *1 Cor. 7.* But ever  
doe this with a desire to be resolved,  
and to yeeld to the truth revealed,

Y 3

Not

- Not like that None-such *Ahab*,  
*2 Chron. 18. 14.* or those perverse  
 Pharisees, *Mar. 8. 12.* or *Pilate*, that  
 asked what is truth? but cared not  
 to heare an answer; or *Herod* who  
 was desirous of a long season to see  
 our Saviour, as hoping to have scene  
 some miracle done by him (as by  
 some base juggler) but would ne-  
 ver stirre out of doores to see him.
- Not like *Jeremies* hearers that had  
 made their conclusion before they  
 came to enquire of him, and were  
 resolved upon their course: nor like  
 those tatling women in *Timothy*,  
 that are ever learning, but never  
 knowing the truth. But with an  
 humble and honest heart, as those  
 two going to *Emmaus*: for such shall  
 know all Christs mind, as they:  
 Such shall be of his Court and Coun-  
 sell, as *Abraham*: to such will he  
 looke, even to such with speciall in-  
 tinations of his love and good li-  
 king, as he did to the devout wo-  
 men; and spoke kindly to them,  
 when proud *Pilate* could hardly get  
 a word of him. The stiffe-necked  
 Jewes

Jewes might aske our Saviour what he meant by that saying, *After a while you shall see me, &c.* and receive no satisfaction: but let his Disciples propound the same question to him, and he answers them to the full. So ready is Christ to satisfy the hungry with good things, whereas the rich he sendeth empty away. When therefore you come in company of Gods abler servants, (Ministers or others) trifle not out the time in idle curiosities, nice and needlesse questions, unprofitable and endlesse disputes, &c. but ask good things with the Disciples, seek with the Spouse in the *Canticles*, knock at the doore of their lips for a spirituall almes, who as liberall house-keepers feed many. This is a high point of heavenly wisdom, and a course of incredible profit: such as may beseece a *Paul*, (who would both give and receive *some spirituall gifts* from the beleeving Romanes) or an *Apollon*, who though an eloquent man and mighty in the Scriptures, yet was taught the way of God more perfectly

Ioh. 16. 18, 19.

Prov. 10. 11.

Rom. 1. 11.

A<sup>cts</sup> 18. 26.wa<sup>l</sup>trua

Phil. 3. 20.

1 Cor. 11. 17.

Luk. 24.

1 Pet. 4. 10.

fectly by a couple of poore tent-makers. Let our civill conversation be in Heaven, and our meetings be *for the better, not for the worse*, that if Christ should suddenly chop in amongst us, and aske us as he did those two going to *Emmaus*, *What manner of communications are these ye have one with another*, wee may give him a good account of that we have beene talking of : and our very speech may bewray us, as it did *Peter*, to be of his number and retinue ; *good stewards of the manifold grace of God*.

## Sect. 6.

**L**Astly, despise not prophecyng, but plant thy selfe under the droppings of the preaching Ministry : for there (if any where) the doctrines of the Scriptures are beaten out (as spices to the smell) and made familiar and plaine to us. Wait therefore daily, duly, diligently, at these

these postes of *wisedomes gates*, we are  
out the threshold of Gods House,  
seeke to the Sanctuary for satisfacti-  
on in your doubts: as *David* did,  
when he met with a matter that  
was too hard for him, he went to  
the house of God, and by the helpe  
of the publike Ministry, he got the  
right understanding of Gods provi-  
dence, righteousnesse and wisedome  
in ordering the disorders of the  
world, which by private reading or  
meditation he could never attaine to,  
though himselfe were a Prophet.  
They are fooles that say they know  
as much as ere a Preacher of them all  
can teach them: for the Law is a  
deep well, as *Jacobs*, and we want a  
bucket, and the Gospell is a mystery,  
yea the *wisedome of God in a mystery*.  
So that as a man may look on a trade,  
and yet never see the mystery of it,  
he may looke on artificiall peeeces, as  
pictures, watches, clock-works, that  
wonderfull globe of silver sent by  
*Ferdinand* King of Romanes to *Soly-*  
*man* the *Turke* for a present, that  
did daily expresse the houely pas-  
sing

Prov. 8.34

Psal. 73 13.

Ioh. 4.

1 Cor. 2.

Col. 1. 26.

Turkish Hist.  
p 713.

sing of the time, the motions of the planets, the change and fall of the Moone, the wonderfull motions and conversions of the whole celestiall frame. This rare and curious devise, ever moving by certaine wheelles and weights conveighed within it, and exactly keeping due time and motion, a man might have lookt on long enough, or ere he could conceive the art whereby it was devised and perfected. So it is in reading many places of Scripture. A man may looke upon the letter, and never understand the sense, any more then the Philistins did *Sampsons* riddles: there may be a well of water hard by him, and he perceive it no more then *Hagar* did, till God had opened her eyes. *Have you not read?* and did *you never read?* faith our Saviour to the Scribes. Yes: none more: But they searched not into the heart of the sense, but stuck in the back of the letter, and died in their finnes, because they would not hearken to his Sermons and Expositions of the Law. The Mathematices

Mat. 23. &  
19. 14. & 21.  
16, 42.



matikes are not learn'd without a teacher, and thence have their names; no more are many Scriptures. *How can I understand,* saith the Eunuch, *except some man guide me?* Our Saviour expounded to those two, in all the Scriptures, the things concerning himselfe. And shortly after, at his solemne inauguration into his heavenly kingdome, when he *ascended up on high, he led captivity captive, and gave gifts to men.* The Holy Ghost, in that expression, seemes to allude to the manner of the Roman triumphs; wherein (besides the captives driven before the Chariot of State, bound and pinnion'd) the Generals used, in token of their bounty, to cast abroad certaine new peeces of coyne to be pickt up by the people. Semblably, our blessed Saviour triumphing gloriously over sinne, death, and hell on the chariot of his Crosse, and having *spoyled principalities and powers, made an open show of them,* he also *gave gifts to men,* and what are those? *some Evangelists, some Prophets, &c.* See therefore

*Mathematis quod sine præceptore percipi nequeant, dista suat.*

*Act. 8.31.*

*Luk. 24.27.*

1 Thess 5. 10. fore that ye *despise not prophesying*, lest ye wish you had not; as *Saul* did, who sleighted *Samuel* while alive, and would faine have heard him, and advised with him when he was dead: like some drowning man that stretcheth out his hand to that bough, which he contemned standing safe on the banke. But now (alasse) it was all too late. As he lost his kingdome by not discerning his time to sacrifice, and not staying for the Prophet; so hee lost his life (if not his soule) by not hearkning to the Prophet. *Saul* enquired of the Lord, but the Lord answered him not, neither by dreames, *Urim*, nor *Prophets*. The divell must now be his ghostly father, his *Vrim* darknesse, his refuge a Witch, his Prophet a Sprite. Walke therefore and work too, while the light lasteth. *Today heare his voice, whiles it is called to day*, for who knowes what a great-bellied day may bring forth? Harden not your hearts, but hasten to Gods house, as the waters to their place, as the doves to their  
*Windows.*

1 Sam. 28 6.

*Flectere si ne-  
 queo supitor  
 Achereus mo-  
 vebo.*

*Nescis quid se-  
 rum vesper ve-  
 bat.*

Prov. 27. 1.

windowes. Come, say yee, and let us  
goe speedily to the house of the Lord,  
I will goe also. And he will teach us  
there of his waies, and we will walke  
in his pathes. Neglect not any op-  
portunity of hearing: thou knowest  
not what light thou loofest, what a  
prize thou forgoest. Thomas was  
absent but once from the holy mee-  
ting (and perhaps about some  
weighty businesse) but we all know  
how wotully he was thereupon be-  
blinded and hardned, to incredulity he  
ads obstinacy, to weaknes wilfullnes,  
Job. 20. 24. Forsake not therefore the  
assemblies of Saints as the manner of  
some is, but cling close to Christ, as  
the chickē do to the hen that clucks  
them: such an allusion there seemes to  
be in the Originall. Come carefully to  
the publike reading of the Word,  
there's a speciall blessing annexed, &  
to be expected. Come to the prea-  
ching of the Word, that yee may  
heare and understand, yea that ye  
may heare & live. God was in the still  
voice, to shew that he had sanctified  
a voice to be the ordinary meanes of

Esa. 60. 2.

Zach. 8. 11.

Esa. 2. 2.

Joh. 10. 24.

ἐκκλησία  
Heb. 10. 25.

Mat. 15. 10.

Esa. 55. 3.

1 King. 19. 11,  
12.

com-

*Dießim de rat.  
flud. Theol.*

*Act. 17.*

*Luk. 21. 1.*

*Socrat lib. 5.  
cap. 21.*

comming to his creature. *Nescio quid in auscultatione divinum est,* faith one. I know not how, but there is some divine and extraordinary matter in hearing the Word, for informing the judgement, helping the memory, and reforming the life. Especially if we bring Bibles to Church and turne to the proofes, as the noble *Bereans* did: whereas otherwise we may be shamefully seduced. *Socrates* telles us of one *Sabbatius* a *Novatian* Bishop, that reading this Text of the Gospell, Now the feast of unleavened bread (which is the Passover) drew neare, he added of his owne head, Cursed is every one that keepeth the Passover, without unleavened bread. And by this falsification, many of the more simple *Novatian* Hereticks were carried away from the faith. Whereas on tother side, when by comparing the Text and the glosse, we perceive the Preacher delivering nothing for truth, but what is grounded upon the Word of truth, our hearts will be the better ballasted,

bot-

bottomed, rooted and stablish'd in the faith, like those trees planted by the river of waters, and not like chaff: which the winde driveth away, *Psal.* 1-3, 4. whiffled and tossed too and fro with every wind of doctrine, *Ephes.* 4. 14. We shall grow to a certainty in what we hold, yea we shall persevere and hold fast that we have learn'd and heard, we shall obey what we know, and find rest to our soules. Come therefore to Gods house, and come betimes, to be there with the first, striving to out-runne one another, as *Peter* and *John* did to the Sepulcher of our Saviour. The Philistines flock betime to the Temple of their god, so did other Heathens besides. What a shame is it then for us to come lag to ours? doth it not speake us carelesse, if not contemptuous? Being there, let thy selfe reverently as in the presence of God with *Cornelius*, looke him full in the face with *David*, say, *This is the house of God, the gate of heaven*, with *Jacob*, keep silence before him, as  
ye

*Mat* 13. 44.  
*1 Thess.* 2. 23.  
*Ier.* 6. 26.  
*Coloss.* 2. 2.

*Haereticus*  
*Nestoris sacrificium fuit magis rituum. Ac omnia maturum tempus, quod tunc deorum opulenti, Antiqui sacrificijs idoneum putabant, quo quidem Deos assidue templis opinebantur. Strabonis de sacr. gentil.*

θησαυρος, λαος.  
θησαυρος, λαος.

Hec age.

Erasmus in vi-  
ta Orig. operibus  
præfixo.

Psal. 45. 10.

Prov. 2. 2.

Divina eloquia  
tanto altius  
quisque intelli-  
git quāto altius  
in ea intendit.

Greg.

Ἐκπύματα

Luk. 19. 48.

Cant. 2. 1.

Ἐκπύματα

Ἐκπύματα

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ye are bidden, *Esay 41. 1.* and as the watch-word was in the Primitive times among Christians, yea anciently among Heathens. Sleepe not therefore, talke nor, reade nor, gaze not. *Origen* chides his hearers for nothing so much as for their seldome comming to the publike meetings, and their carelesse hearing that which they ought to listen too as for life. *Hearken O daughter and consider, incline thine eare, &c.* And *Cause thine eare to hearken, incline thy heart to wisdom and understanding.* Hang upon the Preachers lips (which are appointed to preserve knowledge, and to drop as honey-combes) as the people did upon our Saviours: covet these kisses of *Christs mouth* with his Spouse: say, *Speak Lord for thy servant heareth.* All that the Lord shall say unto me, that will I doe. I come hither resolved to denie mine owne reason, profit, pleasure, credit, friends, all, for the words sake: loving what God by the Preacher promiseth, fearing what he threatneth, hating what

what he rebuketh, embracing what he commendeth, lamenting what he aggravateth, as *Austin* sweetly adviseth. Thus if we dance when wee are piped unto, weepe when we are mourned unto, as those Elders of *Ephesus*: If we lay down our selves at Christs feet, submitting to the Scepter of his Kingdome, and sending a Lambe to the Ruler of the whole Earth. God will give us the meeting in that Ordinance, and teach us things great and high that we knew not before. Onely wee must bring with us good and honest hearts, free from every roote of bitterness; such as are those mentioned, *1 Pet. 2. 1, 2.* The pure in heart only see God, as transparent bodies only let in light, and as the eye, unlesse it be well affected, cannot discern the object. The secret of the Lord is with them that feare him, and he will shew them his Covenant. But then they must not unmannerly turne their backs upon the propitiatory, but stay out the last. *Judas* by departing afore

*De doctr. Christi*  
*1 Cor. 14. 40. 12*

*Acts 20. 31,*  
with 17

*Isa 16. 1.*

*Jeremy 33 3.*

*Psalme 25. 14.*  
*Ezek. 46. 9.*

all was done, met the Divell at the doore. The carnall *Capernaïtes* conclude it was a hard saying of our Saviour, and went their way; whereas had they staid out the Sermon, they might have heard that doubt resolved, that his meaning was spirituall, *John 6.60,63*. The multitude thought *Zachary* long, yet, though they could but see a farre off, they would not away, till he returned to blesse them. In the Councell of *Agathon* it was decreed, that people should not presume to go out of the Temple before the Ministers had blessed the Congregation. And in the 24. Canon of the fourth Councell of *Carthage*, it is said, Let him that goeth forth of the Auditory, when the Minister is speaking to the Congregation be excommunicated. Among the Romanes, none stirred out of the Temple, till the Priest had finished and cryed *Ex Templo*; which because it was soon done, (every man hastning out upon the word spoken) ther-

Luke 8.

Canon: 32

*Becman: de O.  
riginibus ling:  
Lat.*



therefore is that word used to signify suddenly, quickly. This argues deadnesse of heart and disaffection, when men are so weary of well-doing, when they are so soone fated, and soe easily intreated to depart. These are farre from *Dauids* desire to dwell in the house of the Lord, all the dayes of their life: Neither would they be forward to beg his office out of his hand of being some doore-keeper there. And what would such men doe in Heaven, *Where they rest not day nor night praying God*, but serve him unceassantly without intermission. The *Jewes* when they ended one Section of the Law in their publike reading, they ever began another, that they might shew themselves unsatisfiable in serving God: And when they had read thorough *Moses*, and began *Iosua* they called that Section, *Haphezarab laticia legis*, &c.

Psalme 16.

Psalme 84.

Revel. 4.

## CHAP. IX.

**S**Econdly, Is it the word of Gods grace that we read and heare? then may wee safely rest and rely upon it for direction and consolation, establishing our hearts thereon, and delivering up our selves thereto: When expounded and applyed. *It is a sure Word of prophecy, 1 Pet. 1. 20. more sure then some voyce from Heaven, for that might be a delusion: More sure then any words or writings of men whatsoever; sith all men are lyers and may erre and deceive, whether they be bad men or better. For the former, the Church (by Gods, whether permission or appointment for excellent ends and uses) hath ever bin pestered with Impostours, 2 Pet. 2.1. Acts 20. 30. Speaking perverse things, and seducing unstable soules, as with the cogging of a Dye. The Divell deales by such as*  
the

the Fisher doth by the baite, he catcheth one fish with another, that he may make a prey of both.

οὐκ ἔστιν ἄλλο

Secondly, there are not the best, but if we have their persons in over-much admiration, or think of them *above that which is written*, they may corrupt our minds from the simplicity of Christ. Here they know but in part, and therefore prophecy but in part: By means of those remains of ignorance (mother of mistake) they may, if they speak not according to the Oracles of God, taint our judgements and misguide us, as Nathan did David, as Peter did Barnabas, as Saint Luke and the rest of the Brethren would have done Saint Paul, Acts 21.12. *We besought him not to go up, &c.* Wherin if they had prevailed with him, they had meercly missed him (as the old *Bethlehite* did the Prophet of Judah) to his singular disadvantage. So that it is not safe trusting to any mans authority or bare testimony, without just ground of Gods Word:

2 Cor. 11. 3.

1 Cor. 13.

1 Kin. 13.

there being none so venerable for height of holinesse, or depth of learning, but may step besides the way, *Deceiving and being deceived.* But now, *Every Word of God is pure*, saith *Salomon*, there is no crookednesse in it: And *the Law of the Lord is perfect*, saith *David*, good for all occasions, usefull in all our wayes; such as answereth all our needs and doubts.

*Apocryphall* Authours deliver themselves doubtfully; are not confident of their owne Relations, have some things beside, some things against the truth. And as in notable burglaries, a hat, glove, or sword is often left behind for discovery, so in the *Apocriphe*, though more honest, some errors have escaped to discover the Authours. These books were added to the Canon by the Jewes of the dispersion, called *Hellenists*, in their Greek Translations, as profitable to be read, but yet with Judgement, wisely seperating the precious from the vile, for what is the chaffe to the  
wheate

Pro 30.

Psalme 19. 7, 8

expounded:

Bis: on Calaf.

Ier. 15. 19.

wheate, saith the Lord?

The like we may say of other humane Authours, though never so Authentically. *Aristotle*, the Patriarch of Philosphers, denies Gods singular providence, affirms the worlds eternity, commends Revenge, \* &c. Honour the Prince of Poets is banished by *Plato* out of his Common-wealth, as a teacher of vices, by the example of their gods. *Cicero*, the chiefe Oratour, refuseth to be reduced from the superstition received by tradition from his fore-Fathers by any argument: And judgeth the *Romane* Religion, to be better than that of the *Jewes*, because more suitable to the splendor of the Empire, and customes of their Ancestours, and because they prospered and were victorious, when the *Jewes* were their slaves and vassalles. Of those since our Saviours time, *Seneca* jeares the *Jews* for casting away a seventh part of their time upon a weekly Sabbath: And although hee write

Z 4

many

Cusses & fler:  
of ages.

\* *Arist: Rheor:*  
cap. 1. 9.

*De nat: deorol.*  
3.  
1 Pet. 1. 12.

*Stantibus Hie-  
rosolymis, paca-  
tisq; Iudaeis, ta-  
men istorum  
religio sacroru  
a splendore bu-  
jui imperij gra-  
vitate nominis  
nostri, maiorum  
insituri abbor-  
rebat, &c Cic  
pro L. Flacco.*

Epist. 33

Tacitum Lipsius: Immemore  
secumq. pugnā  
tem: Tertullian:  
mendaciorū lo-  
quacissimū ap-  
pellat, tabn: do  
Nar.  
Gulenn. biblia  
irrisit, &c. D.  
Pride:

B. Andrews

1 Cor. 11. 1.

many things divinely, yet one thing execrably, *Est aliquid, quo sapiens antecedit Deum: ille Naturæ beneficio non suo sapiens est.* Tacitus is said to be *primus in Historia*, yet how basely doth he speak of the Christian Religion, and for other matters *Lipsius* shewes how he forgets and thwarts himself in many things: And *Tertullian* calleth him, *Mendaciorum loquacissimum*, a loud and lewd liar. *Galen* the chiefe Physitian laughes at the Bible: *Ulpian* the chiefe Lawyer by his impious whisperings, incensed *Severus* the Emperour against the Martyrs. *Porphyry* the chiefe *Aristotelean*, and *Plotinus* the chiefe *Platonist* wrote bitterly against Christianity. So did *Libanius* and *Lucian* the chief Oratours: And *Julian* made and published false Dialogues between Christ and *Peter* to induce youth to the hatred of our Religion.

Come to the Fathers, whom we worthily follow, so farre as they follow Christ, and Saint Paul  
re-

requires no more. But they had their errors many of them, and will not passe (though currant gold) without their allowance. *Ireneus* affirms that our Saviour dyed at the age of fifty. *Austin* that the Communion ought to be given to Infants. *Origen* that at length all (Devils and men) shall be saved. *Hierome* Anathematizeth all that shall say, It is impossible to fullfill the Law, &c. After them the Schoole-men sprung up a rotten Generation of dung-hill Divines, in comparison of the Fathers, from whom they would needs dissent, in the Article of the Sacrament of the Lords Supper especially, for the forming and fomenting of their monster of *Transubstantiation*, the fountain of innumerable other errors. Their whole time and pains is spent about foolish and unlearned questions, for most part, and opposition of science falsely so called. About these they Spider-like eviscerate themselves and wrack their wits, and all

*Non audiamus  
Hec ego dico,  
has tu dicis, sed  
has dicit Do-  
minus, Aug: de  
unit, Eccle/c. 3  
Hieron: non du-  
bitat anathema  
illi denunciare  
qui dixerit legis  
implationē esse  
impossibilem  
sed quid visum  
sit Hieronymo,  
nihil moramur  
nos quid verum  
sit inquirimus,  
Calv:  
Scholastici vel  
hoc nomine non  
tanti sunt a no-  
bis faciēdi quis  
in iustificatio-  
nis articulo, vix  
quicquā tradi-  
derunt solidi, O  
Prideaux.*

1 Tim. 6.

to

to weave a curious net-work to catch a fly.

The like we may say of most of the *Jewish Rabbines*. *Onkelas* the *Chaldee Paraphrast* (the same is held to be that *Aquila* that translated the old Testament into Greek) is a work of good use: so are some of their *Targums* and *Commentaries* upon Scripture. *Sunt mala mixta bonis, sunt bona mixta malis*. But for their *Talmud*; besides that it hath many things fabulous and superfluous, the *Jewes* make too much of it, as *Cleopatra* in *Plutarch* did of the viper that destroyed her: For they set it and their *Kabbalah* in equall Authority with the holy Scriptures. After the scaling up of the *Babylanish Talmud*, that is, after the years of grace 500. till the yeare 1000, there was little written among the *Jewes* by reason of their many calamities. That which was, were some frothy *Commentaries* upon the *Talmud*, (as the Schoole-men altogether almost upon *Peter Lombard*,

*Alsted: Chron:*  
*pag 417*

*In Canonico*  
*voluminibus*  
*infinitis Cano-*  
*nista declara-*  
*runt, eodem fere*



hard, and the Canonists upon their Canon Law, neglecting the sacred Canon of the Scriptures) saying that they delighted (as there is not a more vain-glorious people under Heaven) to prefix some stately titles before their books out of the Bible, as *Caphtor superach*, *An Apple and a flower*; out of *Exodus* 21.23, &c. But *Josippus Ben-gorion* is an Ocean of Jewith Fables patched together by the *Rabbines* in the time of *Charles* the great. The *Turkish Alcoran* is a very mixture and hodge-podge of froth and filth, vanity and villany, lyes and lewdness. Yet they will need be the the only *Musulmans*, that is right Belcevers. The Papists also will seem the only Catholikes; as the *Donatists* did before them. They challenge all the Fathers as theirs, as *Dioscorus* the Heretike did in the Councell of *Chalcedon*. And let but some bragadochio Jesuite foulder and peece together some sentences of the Fathers or Schoolmen, so as the books may come forth

*tempore quo Talmudistarū celebrari capit nomen apud Indos, & apud Arabas Alchorani valere capit auctoritas, Heidefeld. Buxtor: in Rab Bibliotheca. Alsted: Chronol p.447.*

It is written in *Arabique* vertie in forme of dialogue betwix the Angell *Gabriel* and *Mabomet*.

I am cast out with the Fathers: I defend the doctrine of the Fathers: I transgresse the nor, &c.

forth in folio, with some goodly pictures in the Frontispice, then *Cedite Romani Scriptores, cedite Gray*; Such a flaunt is made in the world, as if there was never the like seen. They say that the Empire of learning is within the territories of the *Jesuites*; that Satan sent *Luther*, and God sent them to withstand him, that a *Jesuite* cannot be an Heretike, that the Church is the soule of the World, the Clergy of the Church, and they of the Clergy. Great Clearks we yeeld them to be for most part, great Polititians and Oratours, such as was *Cains Curio*, ingeniose nequam, wittily wicked. But with all we say, that in all the Shop of Hell there is no anvil so well set, wheron to forge any choyce peece of mischief as that man that is both learned and lewd. Ten of their crew obviated and encountered *Martin Luther* at once; *summo conatu, acerrimo desiderio, non vulgari doctrina*, with a great deale of heat, wit and learning, at his first

*Litterarum imperium est penes Jesuitas, Causab ex apologia Sanders his Relation*

*Paterculus.*

*Eiusdē farina.*

*Tom: 1. Epist. Relinquo priore ut in illis la-*



came daily more learned, and insightful into matters of Religion; and whence those Meditations came into his head, but from Heaven, he could not imagine. Yet in the businesse of the Sacrament of the Lords Supper, this brave man shew'd himself to be but a man: And in a certain work of his professeth, that he will rather admit of *Transubstantiation*, then remit any thing of the *Corporall Presence*. Yea, that he might shift the Arguments wherewith *Zuinglius* pressed him, he feared not once to affirme that our Saviours Body even before his Ascension was in Heaven and in Earth, yea in all places at once. *Zuinglius* also himselfe though he had the better end of the staffe; yet, was hee not so fully enlightened in the point he defended. For in his answer to *Jacobus Struthio*, among other things he affirms that the holy Supper was not instituted for the confirmation or increase of Faith (for how could outward things any way helpe the inward man,

*scultet. Annals*  
*tom. 1. p. 13.*

*In libro, quod*  
*verba Christi*  
*adhuc firma*  
*sunt.*

*Res enim ex-*  
*ternas inter-*  
*num hominem*

man, or tend to the increase of Faith?) But rather for a testimony of our thankfullness, and for a Commemoration of the death of *Jesus Christ*, till his coming again. So great need is there (we see) that we try all things we are taught, before we trust any thing, being neither over-censorious (*Let the spirits of the Prophets be subject to the Prophets*) nor over-credulous (*the foole believeth every thing*) but that we proove all points (whither of Faith or fact) as *Lapidaries* do their stones, as *Gold-smiths* their mettals, by bringing them to the Test, that is to the Testimony, *Esa.* 8.20. to the patterne of wholesome words, *2 Tim.* 1.13. (as they of old did to the patterne delivered in the Mount) to that sure word of Prophecy, that safe beame and ballance of the Sanctuary. If here they hold weight and proove approveable, Hold fast that which is good, account every parcell of truth precious, defend it to the death, as the Barons of *Polonia* anciently pro-

*aliqua in re iuvare, vel fidei aug. re nō posse*

*1 Cor.* 14.32.

*Pro.* 14.15.

*2 Pet.* 1:

*1 Thess.* 5.12.

*Funeris Chro.*

ἡ ἀλήθεια αὐτῶν  
ἐστίν.

1 Thess 5. 22,  
23.

Quicquid fuerit  
malè toleratū.

Ἐξέλατο τὸ  
βαλάνην, Εὐσεβ

Pl. 93. 5.

Rom. 4. 16.

professed to do, by pulling their Swords half out when the Gospell was read. As if you find it to be a fallhood, *Abstaine*, saith the *Apostle* from all appearance of evill, that is, if it looke but ill-favouredly, as *S. Bernard* phraseth it, if it be either simply evill, or but seemingly so, if it appeare but heterodox, or carry a suspicion of sin, abstain from it, as you would do from poyson in your meats, from a Serpent in your way, as *St. John* sprang out of Bath where *Cerintus* was, for feare of further mischief. *Thorough thy Precepts I get understanding, therefore hate I every false way*, though never so plausible. *Thy testimonies are very sure*, saith *David*. And, *the Promise is sure to all the seed of Abraham*, saith *Paul*: For therein we are sure we heare God himselfe speaking, and that it is the Truth that we heare, because it comes immediately from God, the first truth. And although it be translated by men, yet is there farre lesse mixture of humane ignorance

ignorance and infirmity, then in the Sermon of any Preacher in the world; which must be examined by it. Hence our Saviour in token of Reverence *stood up to read*, but *sate downe to preach*. The people also *stood up all* when *Ezra opened the booke to read*: But when they heard the Sermons they were wont to sit; *My people sit before thee, and heare thy words*, *Ezek.* 33.31. The Word 'preached must be proved: but the Word read simply and absolutely obey'd, without making any question; unless it be to be further informed or confirmed therein, as *Gen.* 15. 8. *Judg.* 6.34.37. *2 King.* 20.8. *Luk.* 1.34. with 45. that so we may yeeld the obedience of Faith, *Rom.* 16. 26. to this word of Faith, *Rom.* 10.8. to this Faith of Truth, *2 Thess.* 2.13. *Hold fast the faithful Word therefore*, *Tis.* 1.9. Cleave and cling to Gods testimonies that you be not confounded: Stand strictly to them: Walk precisely by them; so may you safely say,

*Luke* 4.16, 20

*Psalms* 119.31

*Ephes.* 5.15.

A a

Lord,

Ier. 20. 7.  
 Psalm 130. 5.  
 Plalm 119.

Lord if I be deceived, thou hast deceived me. I have waited on the Lord, my soule hath waited, and I have trusted in his Word: Thy testimonies are my delight and my counsellours. There he found more faithfull then *Ahitophel*, more certaine then *Polibius*, whose counsell while the *Romane* Generall followed, he prevailed, as where he did not, he miscarried, if *Pausanias* may be believed. *Establissh thy thoughts by counsell*, saith the Wise-man, q. d. conceive not a thought without warrant of Gods word. Aime at it as an Archer at a mark, with *David*. Keepe it in thy heart as the pot of *Manna* in the *Arke* unputrified: *Keep it as the apple of stane Eye, keepe it and it will keep thee*. Let it run through thy whole life, as the woofe runs through the web. Receive it constantly, and with joy, as those *Thesaloniens* did, though it cost them many perils and pains, crosses and disgraces. In all thy waies acknowledge God, and he shall direct thy steps, as the Angell did *Israel* in the

Pro. 10. 18.

Psalm 119. 15  
 Pro. 7. 2.  
 Pro. 2. 11.

2 Theff. 1. 5  
*Veniat, veniat*  
*verbu Domini,*  
*& submittemur*  
*ei, sicut et*  
*si nobis essent*  
*colla. Baldassar*  
*in Epistola de*  
*colamp.*



the Wildernesse. Only as they, so must we, follow him and the line of his Law, though it seeme to lead us in and out, backward and forward, as he did them there, as if we were treading a maze. Let the watch of our will be set by the Sun-diall of his ward, let us yeeld our selves up to him as instruments to touch. And if it be God that speaks in the Scriptures, what remains but that we heare him with silence; obey him with chearfullnesse in all things, as well as in any thing, *Acts* 3. 22, 23. making his Word thy Rule and Rudder, thy Lanthorne and Lead-starre to steere thy whole course by. A good mans way is like the Marriners guided by the heavens: his hand is on the oare, but his eye on the starre. And as the wise-men went no further then the starre, and the starre no further then Christ: so doth the godly Christian, *He follows the Lamb wher soever he goeth*, he heareth him (according to the voyce from hea-

Lord, saith Na-  
zianzen, I am  
an Instrument  
for thee to  
touch.

*Eadem ratione  
hanc viam vi-  
deri oportet  
qua in alto iter  
navium queri-  
tur: nisi aliquid  
cæli lumen ob-  
servent, incertis  
cursibus vagan-  
tur, Lactantius 4:  
6 c 3*

*Huc audite,  
Matthew 17*

*Magnus est a-*  
*nimus, qui se*  
*Deo tradidit:*  
*Puillus, & de-*  
*gener, qui ob-*  
*lustratur, &*  
*deor mavult*  
*emendare quon-*  
*iam.* *Se. Ep. 107*  
*Matthew 11.28*

ven) sticketh to him as close as *Elisha* to his Master *Eliab*, lets fals his plumes afore him with the Angels, *Eze. 1. 24.* casts down his crown at Christs feet with the *Elders, Rev. 4.* sets the Crowne on Christs head, with the Spouse, *Cant. 3. 11.* puts a Scepter into his hand by submitting to the Word of his Kingdome, by admitting of his Government, by taking his yoke upon him, *by learning of him to be humble and holy, that he may find rest to his soule.*

## CHAP. X.



AND that's a second thing we were exhorting all to do. If it be God that speaks rest upon his Word, and improove it for strong consolation, singing with *David*, *In God will I praise his word, in the Lord will I praise his word. Thy Statutes have bin my Songs in the house of my pilgrimage.*

*Heb. 6.*  
*Psalm 136. 4.*  
*Psalm 119. 54*

*grimage.* He sang away the time and trouble of his travell toward Heaven, as Pilgrims and Passengers use to do: And went on merrily, as *Sampson* sucking sweetnesse out of his hony-combe. The Bible was purposely written that we through patience and comfort of the Scriptures might have hope. O take this booke out of Christs hand, and eat it as *John* did. It will be bitter in the belly, by breeding godly sorrow, but sweet in the mouth, when we come to chew the cud by the ensuing comforts. *David* found it so, and therefore not only panted and fainted, but his soule even broke with desire after it, and once cries out, *Make me to heare of joy and gladnesse, that the bones which thou hast broken may reioyce. Had it not bin for thy Word, I had surely fainted in mine afflictions. In the multitude of my thoughts within me, thy comforts delight my soule.* The word *there* used signifieth thoughts so perplexed and inter-twined one within

Rom: 15. 4.  
1 Cor. 9. 10

Rev. 10. 9.

Psalme 119. 20,  
40, 141.  
Psalme 51. 8.

Psalm 54. 19.

another, that there is no way out almost. When a man is brought into the briars, as *Abrahams* Ram was, *Gen. 22. 13.* As our Saviours soule was, what time he cryed out, *Lammah sabachtani.* When a Christian is in the deep with *David*, and all outward means are *miserable Comforters, Physicians of no value*, God sends from on high and helps him out by dropping some sweet meditation into his mind, by putting some sweet promise into his mouth, which he roles as *Sugar under his tongue*, chews, digests, incorporates it into his soule, as it were by a second concoction. Thus *David* when God spake once, *heard it twice*: And *Jacob* being in a great agony about himself with the Promise of God, which he therefore repeats, and pleads twice in a breath, as tasting and taken with its incomparable sweetnesse. Draw waters therefore with joy out of these *Wells of Salvation*: Forget not the Consolations, as those Hebrews

Job 16. 22.

Job 20. 11.

Psalme 61. 11

Gen. 32. 9, 13

Isa 12. 3.

brews had, Chap. 12. 5. Take heed Heb. 4. 1.  
 lest, not a Promise, but a multi-  
 tude of Promises *being left us, any*  
*of us should seem to fall short,* presse  
 and oppresse those *Breasts of conso-* Isa 66. 12  
*lation* (laid forth on purpose that  
 we might suck them) till we ex-  
 presse that *reasonable milke,* *that* 1 Pet. 2. 1.  
*we may grow thereby fat and fair-liking.*  
 Why should the *consolations of God*  
*be small unto us?* Why should wis-  
 dome furnish her table, and yet  
 want guests? *Hast thou found La-* Iob 15. 12  
*ny, eat it,* saith *Salomon.* Loc the Pro. 9. 1, 2.  
 Promises are the *hony-drops* of Pro. 25. 6.  
 Christs mouth. Oh hang upon his Psalm 19  
 holy lips, as they, *Luk. 19. ult.*  
 as the little bird doth on the bill  
 of the dam, as the sucking child  
 on the mothers breasts, as the busie  
 Bee upon the juyey flower. *Nul-*  
*lus apibus, si per culum licuit, otio*  
*perit dies,* saith *Pliny.* No day pas- Lib. 10. c. 6.  
 seth the Bee without some par-  
 veyance, if the weather hinder  
 not. No sooner is the Sunne up,  
 then she's abroad And being  
 once lighted, will not off till she

hath made somewhat of it: No more should we let go the word of Promise, till we have extracted, yea extorted the Cordiall comfort that is in it. From the dayes of *John Baptist* (who paved a way to Christ) *the Kingdome of Heaven suffered violence*, saith one *Evangelist*, *was preached*, saith another: And men were so earnest and eager of hearing that good news, that they prest upon our Saviour, they scarce left him leisure or liberty to eat or sleep. As for themselves they cared not to continue three dayes together without Food, to heare those sweete words which were better to them *then their appointed Food*. There had they that Feast of fat things full of Marrow, of wines on the lees well refined and purified. The Rocke yeelded them Butter, and the flinty Rocke powred them forth Rivers of Oyle. This *Rocke* was CHRIST, who also bids them wellcome, with, *Eate O Friends, drink*

*Bid Lazarus*

Matthew 11. 12

*every man*

Luke 16. 16.

Iohn 6.

Iob 23.

Isa 25. 6.

Deut. 32. 13.

1 Cor. 10. 4.

Cant. 5. 1

*drinke, yea drinke abundantly, O Beloved ! But it grieves him not a little, when either wee make excuse with those, Matthiv 22. Or fall not too lustily with David, but piddle for want; of Appetite, or in the pettishnesse of our spirits, Refuse to bee comforted with Rachel: When like sullen children, wee will not eate our milke, because wee have it not in the golden dish: Or wrangle with it at least, as Jonab did with GOD, by cavilling Objections. When wee turne the backe-side, and not the palme of the hand to the Promise; which as a Staffe would sweetly support us, and helpe us on, as Jacobs Staffe did him in his way to Padan Aram. He lift up his feet and went on lustily, after the Promise made him at Bethel: As a generous Horse after a baite by the way. The Joy of the LORD was his strength: Hee scarce felt the ground hee went on. This is my Comfort in mine affli-*

*Psalm.*

*Matthiv.*

*Jonas 4.*

*Genesis 29.1.*

*Nchemia 8.10*

Pſalm 119. 50  
and 92.

Cant. 2. 6.

Cant. 2. 5.

Pro. 25. 11.

Iob 6. 25.

Eccl. 2. 10, 11

2. 12.

1 Tim. 6. 3.

Rev. 9. 1.

Johan Bodin: de  
utilitate hifto-  
rie.

Pſalm 119. 92

of 8 lines

affliction, for thy Word hath quick-  
ned mee. This fetcht him againe,  
when ready to faine. When  
the Promiſes were apprehended  
and applyed as Cordials, then  
he felt CHRIST'S left hand under  
him, and his right hand over him;  
then was he ſtaid with ſtagons, and  
bolstered up with apples, thoſe ap-  
ples of gold, with pictures of ſil-  
ver, thoſe right words, precious and  
pleaſant words, favoury and ſaving  
words, that have a healing proper-  
ty in them, to bind up the broken  
hearted, and to ſtrengthen the  
things that are ready to dye. Al-  
phonſus is ſaid to have recovered  
of a dangerous diſeaſe by reading  
Q. Curtius, and others by reading  
Livy, Aventinus, &c. But theſe  
were Phyſitians of no value to that  
of David: Unleſſe thy Law had  
bin my delight, I ſhould then have  
perished in mine affliction. That Pſalm  
is made up of experiments: And  
it is not unlikely that he ſpeaks  
here of his diſtreſſe at Ziklag. The  
city was ſack't and burnt, his wives  
and



and children carried Captive, his  
souldiers imbittered, and his life in  
suspence; for they *spake of stoning*  
*him*, but *David comforted himself* 1 Sam. 30. 6.  
*in the Lord his God.* In the faile  
of all outward comforts, he reti-  
red into his counting-house, as it  
were, and finding there the Pro-  
mise firme for him, he was strong  
in Faith and glorified God: So  
he did another time, when he  
was glad to hide himself from Saul  
in the Wildernesse of Judah. He  
*said in his haste, all men are liars,* Psalm 116. 11  
Prophets and all, who had pro-  
mised him the Kingdome. But  
upon second thoughts, and when  
better composed, when he had praid  
himself sober, and bethought him-  
self of Gods Promise to make him  
King, his soule was satisfied as  
with *morow and fatnesse in that dry*  
*and thirsty Land, where no water*  
*was:* Yea he concludes the Psalm  
with, *The King shall reioyce in God,*  
he meaneth himself. A poore king  
he was at that time, but God had  
promised to make him a king, and  
ther-

Psa. 63. 1, 5. 11

Job. 23. 12

Job. 23. 12

וְאֵלֹהִים יִשְׁמַע  
 עֲשֵׂה לִּי כְפֹלֶת  
 Heb. 13. 5.

therefore he is confident: *But the mouth of all them that speake lyes (as himselfe amongst the rest had done, in saying all men are lyers, Samuel and all) shall be stopped,* and God justified to be true of his word, notwithstanding all the roarings and repinings of corrupt nature to the contrary. God may bring us into straits, as hee did David here, but he will not leave us in them to shift for our selves, as the Priests did Judas, *with what's that to us? Look thou to that:* Or if he leave us for a time to our thinking (as he may without breach of Promise, *Psal. 119. 8.*) yet he will not forsake us: For, he hath said and it is five severall times repeated in Scripture for more surety, as *Pharaohs* dreame was) *I will not leave thee, (or if I doe, yet) I will not forsake thee.* So many Notes there are in the Originall for our better Assurance. Oh incomparable comfort! *Who is then amongst you that feareth the LORD, and yet wal-*

walketh in darknesse, and hath noe light, let him trust in the name of the LORD, and stay upon his GOD. But if this most favoury and saving course please you not, walke another while in the light of your owne Fire, and in the sparkes that ye have kindled: Not the fire of the Sanctuary, that shadow'd out the will and wisdom of God in his Word, but in the sparks of your owne tinder-boxes, of your owne imaginations, and conceits, strange fire, carnall pleasures, the mis-givings of your unbelieving hearts, *This shall ye have of mine hand, ye shall lye downe in sorrow.* The soule is ready to hang her comforts on every hedge, to knocke at the doore of every creature for reliefe, to use the meanes as Mediatours, to shift and sharke in every bie-corner for Comfort, and is hardly drawne to buy of *CHRIT* without money, would gladly come with her cost; or if not soe, then shee stands off in a sinfull shamefacednesse. But this is  
not

Esa 40-10, 11.

Esa 55.1.

Ephes 6. 14.  
 Revel. 1. 13.  
*Charitatem de  
 signat, Inter  
 mamillas amo-  
 ris sedet, Cor.  
 Pareus.*  
 1 Pet. 1. 13.

1 John 2. 18.  
 1 Ioh. 3. 23.  
 Heb. 6. 13

not the way: Christ must be *All*  
*and in all*; and it will never be  
 well till we gird up the lynes of  
 our minds (with the girdle of  
 Truth, or rather with that golden  
 girdle wherewith Christ is girt a-  
 bout the paps) which betokeneth  
 his entire love to us) and trust per-  
 fectly on the grace that by him is  
 brought unto us. Satan deales by  
 the soule, as Jashmardid by the men  
 of Ai; gets it out of the city, out  
 of the strong-hold of the Promise,  
 and then doth what he will with  
 us. Good therefore is the counsell  
 of Saint John; *Little children keepe  
 house; if ye abide in Gods Comman-  
 dements, ye abide in God. Now this  
 is his Commandment, that we believe  
 on the name of his Son Jesus Christ,*  
 and become followers of them,  
 who through Faith and Patience  
 have inherited the Promises. The  
*Patriarches* in their tiresome and  
 troublesome pilgrimages, lived by  
 them, died upon them, and would  
 not be buried but where they had  
 received them, giving commande-  
 ment

ment concerning their bones. Fa-  
ther *Latimer* when he stood at the  
Stake, ready to shed his heart-  
blood for the Truth (which was  
one of the three things he so hear-  
tily praid for in the time of his  
imprisonment, and obtained) he  
lifted up his eyes toward Heaven,  
with an amiable and comfortable  
countenance, saying, *Faithfull is*  
*God, who will not suffer us to be*  
*tempted above that we are able,* and  
so afterwards shed his blood in the  
cause of Christ. The which blood,  
saith Master *Fox*, ran out of his  
heart in such abundance, that all  
the godly that were present did  
much marvell to see the most part  
of the blood in his body to be ga-  
thered to his heart, and with such  
violence to gush out, his body be-  
ing opened by the force of the fire.  
The same Authour reporteth of *A-*  
*lice Beaden* Martyr, that being kept  
in prison nine weeks with bread  
and water, sequestred from her lo-  
ving fellows, she continued in  
great heaviness, till on a night as  
she

1 Cor. 10

Acts & Moni-  
ments, fol. 1579

Ibid: fol: 1797

she was in her sorrowfull supplications, rehearsing, *Why art thou so disquieted, O my soule, &c.* And again, *The right hand of the most high can change all this*, she received comfort in the midst of her miseries.

Ibid: fol: 1826

τῶν φοβερῶν  
φοβερῶτατον

The like he relateth of Mistris Joyce Lewis of Manchester, Martyr: that about three of the clock in the morning before she was to suffer, Sathan (who never sleepeth especially when death is at hand) began to stir himself busily, shooting at her those fiery darts, which he is wont to do against all that are at defiance with him. But by conference with Christian friends and especially by the sweet and precious Promises of Christ, Sathan was vanquished and she comforted. She overcame the great red Dragon *by the blood of the Lambe, and by the word of her testimony*, she loved not her life unto the death, *Revel. 12. 11.* Death is the *king of terrors*, saith Job, of all terribles the most terrible, saith Aristotle. Nature shrinks at the apprehension and approach of it, at the least motion or mention of it, and her boldest

dest champions that seem to out-brave death and to dare it to a duell, calling for it as *Gaal* once did for *Abimelech*, with, *Increase thine army and come out*, yet when death comes in good earnest, they are not able to look it in the face with blood in their cheeks. Death ceiseth on them as a mercilesse officer *P/55.15.* as a cruell Land-lord, as he that took his fellow by the throate and threw him into prison, as Gods executioner, as the messenger of eternall death, yea as the Divell himself. Hence those unutterable anxieties, and anguishes, those doubts and perplexities, those horrors and amazements, those terrors and tortures, those convulsions of soule, that hell above ground, a very foretast and handsell of eternall torments. This makes them catch as fast hold on the hints of life, as *Isaac* did on the horns of the Altar, play as loth to depart out of the world, as *Lot* out of *Sodom*, willing to be slaves or any thing with the *Gibonites* so that they might live here, rather then to depart hence: Which if they must needs and there be no remedy, they go out of life with as ill a will, as the unjust steward

Judg. 9. 28, 29

noqu

B b

did

did out of his office, as the *Jebusites* did out of their *Jerusalem*, as *Adam* out of *Paradice*, yea as the *Divell* out of the demoniack, raging, raving, rending, tearing, fuming, foaming. Yea, it is a just wonder how any such can dye in their right wits that dye not partakers of the Promises, that see not their owne names written in them, as in Gods Book of life. This, this is that, that will make a *Simon* sing out his soule, an *Hilurion* chide it out, a *Bradford* put off his cappe and praise God when the keepers wife came to tell him he must be burnt the next day, a *Taylor* fetch a friske at the stake, a *Hawkes* clap his hands over his head in the flames, and others sing Psalmes till the fire and smoake had stopt their breath. When a *Cain*, cast out from Gods presence, and bereft of the comfort of his Ordinances, becomes a fugitive from his own conscience, and thinks every bush a man, and every man an Executioner, a butcher to doe him to death. *Abel* mournes and goes softly upon a message of death; *Abel* and his company tremble as the trees of the wood, *Sau* faints and falls flat upon

Luk. 7.

*Egrederet & anima mea, &c.**A cordibus suis facti sunt fugitivi, Tertull.*

Isa. 7. 3.

1 Sam. 28. 10.

1 Sam. 25. 37.



upon the Earth, as a beast. *Nabal* lyes dead in the pest like a block. *Adrian* warbles out that dolefull ditty, *Animula vagula, blandula, Quae nunc abibis in loca, &c.* Silly soule whether art thou wending? Another seeing her deare children slain afore her, and her selfe ready to be served in like sort, uttered only this word, *Quo pueri estis profecti?* Poore children what's become of you. *Anxius vixi, dubius morior, nescio quo vado*, saith a third: Carefull I have lived, doubtfull I dye, whether I go, I wot not. But we know (saith the Apostle for himself and his *Corinthians*) that when our earthly tabernacle, our clayie cottage shall be dissolved, we have a building of God, a house not made with hands, eternall in the Heavens. And for this we groane earnestly, desiring to be dissolved, to loose from the shore of life, and to launch out into the main of Immortality, forasmuch as we know (not we think or hope only, but by the certainty of Faith grounded on the Promise, we are well assured) that we shall be then at home with Christ, which is far far the better. Look how the Disciples when they had bin tossed all night

*Carion. Chron.*

*Cratipella mactercleomenis apud Plutar. in Cleom.*

*2 Cor. 5. 1, 2.*

*ἀναλυσιν.*

*πολλο μᾶλλον κρείσσον. Phil. 1. 23.*

At transcendent  
exposition.  
I. h. e. . 1.

afore upon the Sea, after they had once taken Christ into the ship, were immediately at shore. So he that hath founded his faith upon the word of Christ, which dwelleth plentifully in him, what measure soever he hath met with here, yet no sooner takes he death (as conquer'd by Christ) into his bosome and bowels, but he is immediately landed at the key of *Canaan*, at the kingdom of Heaven. The fore-thoughts hereof fills his heart with unspeakable and glorious joy: fortifies his spirit against the fear of death; which he hath learn'd out of Gods word to be to him neither totall nor perpetuall, *Rom. 8. 10, 11.* and causeth him to over-abound exceedingly with comfort, as *S. Paul* speaketh. *O that joy! O my God, when shall I be with thee!* said that heavenly sparke, now ready to be extinct, the young Lord *Harrington*. I am by the wonderful mercies of God, saith another upon his death-bed, as full of comfort as ever my heart can hold, and feele nothing but Christ, with whom I heartily desire to be. Another reverend Divine of our Church, the day before he died, called eagerly for the holy Bible, with

His Funerall  
preach'd by M.  
*Rich. Stocke.*

M. Rob. Bolton.

with these very words, *Come, O come,* death approacheth, *let us gather some flowers to comfort this houre.* All other comforts, he knew were but *Ichabod* without this: and therefore turning with his own hands to that 8. chap. to the *Ramones*, he gave me the book (saith the Reverend man that relates it) and bad me read: At the end of every verse, he made a pause and gave the sense in such fort & with such feeling, as was much to his own comfort, but more to our joy and wonder. Having thus continued his meditation and exposition for the space of two hours or more, on the sudden he said, *O stay your reading, what brightnes is this? see? have you light up any candles?* To which one answered, no, it is the Sun-shine, for it was about five a clock in a cleare Summers-evening. *Sun-shine*, saith he, *say my Saviors shine.* Now farewell world, welcome Heaven, the Day-starre from on high hath visited my heart. *O speake it when I am gone, and preach it at my funerall: God dealeth familiarly with man. I feele his mercy, I see his Majesty, whether in the body or out of the body, I cannot tell, God he knoweth: but I see things that are unutterable.* So

M. Iohn Hallan  
Bachelour of  
Divinity.

M. William  
Leigh B.D. and  
Pastour of  
Standish in his  
Souls solace a-  
gainst sorrow

the Husbands  
of the Church  
of Christ

Mistress Kath.  
Brettergh of  
Brettergh in  
Lancashire in  
her life annex-  
ed to her fune-  
ral Sermon.

ravisht in spirit; he shut up his blessed life with these blessed words, *O what an happy change shall I make? from night to day; from darknes to light; from death to life; from sorrow to solace; from a facions world to an heavenly being? &c.* One more yet, and that of the weaker sort and sex, but strong in Faith, and ready in the Scriptures, wherein she used to read eight chapters a day at least. This was her constant task in her health and the fruit thereof she reaped and received in her sicknesse and at her greatest need. Once indeed, being conflicted by a temptation of Satan, she cast her Bible from her, and said, it was indeed the book of life, but she had read the same unprofitably, and therefore feared it was become to her the book of death. But another time, when the temptation was vanished, and comfort recovered, she tooke her Bible in her hand, and joyfully kissing it, and looking up toward Heaven, she said that of the *Psalme*, *O Lord it is good for me, that I have bin afflicted, that I may learn thy statutes. The Law of thy mouth is better to me then thousands of gold and silver.* During the time of her sicknes she rehearst

Ps. 119. 71, 72.

recheist for her comfort many texts of Scripture, but especially the eighth to the Romans, and the 17. of S. John, many times concluding and closing up that she read or repeated with prayer and most comfortable uses and applications therof to her self: crying out est-soon, O happy am I, that ever I was born, to see this blessed day! O praise the Lord for he hath filled me with ioy and gladnes. O the ioyes! the ioyes! the ioyes, that I feele in my soule! O they be wonderfull! they be wonderfull! they be wonderfull! O how mercifull and marvellous grations art thou unto me, O God, &c. And this my soule knows right well, and this my soule knows right wel: which speech of her assurance she often repeated. Her last words were, My warfare is accomplished, and mine iniquities are pardoned. Lord whom haue I in Heaven but thee? and I haue none in Earth but thee. My flesh faileth and mine heart also: but God is the strength of my heart, and my portion for euer. He that preserveth Jacob and defendeth Israel, he is my God and will guide me unto death. Guide me, O Lord my God, and suffer me not to faint, but keep my soul in safety. And with that she yeelded up  
the

Isa 40.1.  
Is. 7.5.

Una est, in te  
pida mihi re,  
medicina, de  
vator parit  
oi verax, o  
potens, m  
Nab. Chyr

the ghost, a sweet Sabbath's sacrifice, on  
*Whitsunday* being the last of *May*, 1601  
 Now what but the mighty word of  
 God (which is his power to salvation)  
 could have thus filled the heart and  
 mouth of a weak woman, at the time  
 of death with such unconceivable com-  
 fort, and who would not read and rest  
 steadfastly on such a word of Gods grace,  
 as rejoyceth the heart and enlightneth  
 the eyes, quickneth the spirit, and com-  
 forteth the consciēce, armeth us against  
 Satan, and subdueth sin, preserveth us  
 from all evill, and abideth with us for  
 ever. *Oh* hide this word in your hearts, *Pf.*  
*119. 11.* have it ready at your heads, as  
*Saul* had his speare and pitchfork: *let it*  
*lead you walking, watch you sleeping, talk*  
*with you waking.* For the commandment  
 is a lamp, and the Law is light: yea every  
 word of God is pure, he is a shield to them  
 that put their trust therein: we had better,  
 saith one, want meat, drink, the light of  
 the Sun, we had better be without aire,  
 earth, all the elements, yea life it selfe,  
 then that one sweet sentence of our  
 Saviour. *Come unto me, all ye that are*  
*weary and heavy laden, &c.*

FINTS:

1. 19. 7.  
 oh. 5. 25.  
 1. 119. 30.  
 1. 119. 11.  
 1. 8. 31, 34.  
 1. 119. 6. 21.  
 1. 119. 21.

Sam. 16. 11.  
 1. 119. 6. 21, 23.

of alems: carere  
 to, terra, omni-  
 bus elementis,  
 et ceteris.  
 in Pelago.  
 the Christians.

1. 119. 11.  
 1. 119. 11.  
 1. 119. 11.

